

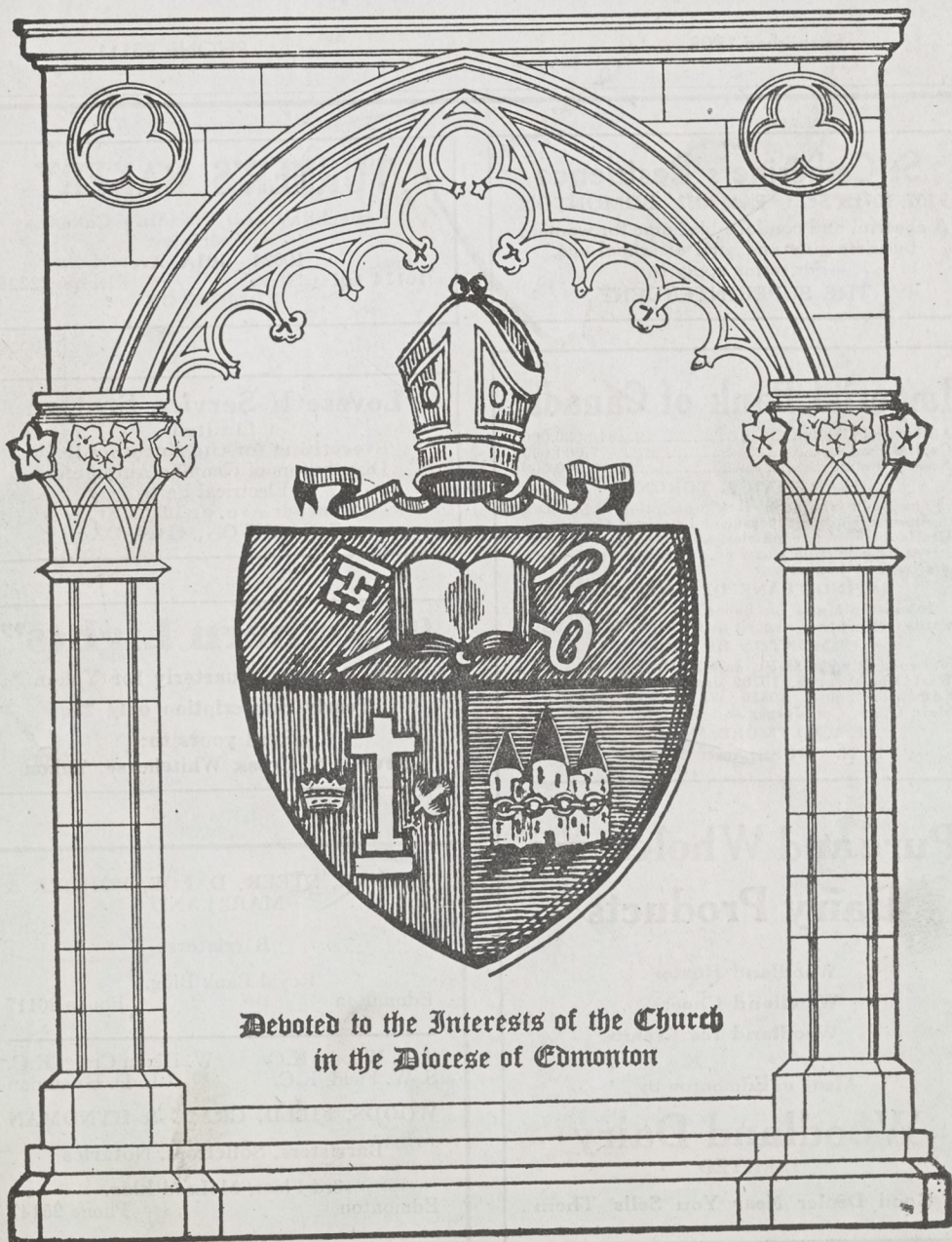
The Church Messenger

DIOCESE OF EDMONTON

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No. 113



Devoted to the Interests of the Church
in the Diocese of Edmonton

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THE PRIMATE'S MESSAGE

THE MOST REV. DERWYN T. OWEN, D.D., D.C.L.

CHRIST CHURCH, SUNDAY, SEPT. 3rd

JUST a few hours before the arrival of the Primate in Edmonton on Sunday morning, news was received over the air that Britain and France were at war with Germany, helping Poland against the invasion of the German forces which had begun a few days before. His Grace was delayed by a disrupted railway service, arriving at Christ Church during the service of Morning Prayer at which he was expected to preach. In consequence of this delay he was not fully acquainted with all the news that had come through to confirm the first fateful message. It was quite evident however when His Grace entered the pulpit and faced the crowded church, he was conscious not only of the great responsibility of the preacher in times of crisis, he was also, as a leader of the Church and as a father of sons of military age, entering with deep sympathy and understanding into the thoughts of those present.

The following is taken from notes. Separated from the personality of the speaker and the emphasis of gesture and expression, and without the accompanying intimacy which His Grace immediately establishes between himself and his hearers, it will have less force perhaps to the reader than the immediate worshipper. We hope however that it will convey something of the comfort and strength which all felt who listened to the Primate on the day of the declaration of war, Sept. 3rd, 1939:

"I am going to take an unusual text this morning. Unusual perhaps but one with very familiar words. They come from the Communion Service—'Hear what comfortable words our Saviour Jesus Christ saith unto all that truly turn to Him: 'Come unto me all that travail and are heavy laden, and I will refresh you.'

"On this occasion of my brief visit to Edmonton I would like to say three words—a word of greeting, a word of comfort, and a word of remembrance.

"A word of greeting. As head of our Church, I greet you all—you, my dear Bishop, Mr. Gower and wardens of this church—you who worship here this morning, members of Christ Church and other congregations, all those who are listening to my words over the radio wherever you may be; you 'down north' and you on the prairie, or in the mountains—I greet you all and I give you the assurance of my affection and interest. I have known you since the beginning; part of my youth was spent in the West when Edmonton was a little town. I hope that this visit will bind us together more.

"And now, what can I say to you? What shall a preacher say in an hour like this? How would you like to be a preacher this morning? But I think it is really the true preacher who ought to be able to say a word of comfort—comfort using the word in its real sense of strengthening. I thought the best words were these words from the Holy Communion Service. They are reassuring words, strengthening words, uplifting words. 'Come unto Me all ye that travail and are heavy laden'—heavy laden.

"This that as come upon us, I have had no opportunity to talk to anyone about it. It is only

a few minutes since I got off the train and hurried here. I hardly know the latest news. There are just a few words that I want to say to all you who already are touched by this thing that has happened. I am speaking to you, fathers and mothers, and to all such throughout this Dominion of ours wherever this that has happened is being felt. And to you young men and growing boys, I speak as a father and I say a word of comfort.

"What deeply comfortable words are in the Holy Communion Service. What reassuring, strengthening words: 'All ye that travail—heavy laden—I will refresh you.'

"As I was travelling along in the train I felt I could not trust myself to speak and so I wrote these words. This is the message I give you today: 'Stand steady, another hour of great testing has struck once more.

"Once more the awful processes of destiny are laid bare before us.

"As Christians, we know that the God Whose heart has been revealed in Jesus Christ is working His purpose out—even through the mistakes and wickedness of man.

"I believe we must seek to unite ourselves with that inscrutable and awful purpose.

"As Christians and as churchmen, let us by private and public prayer seek God's mercy—for we need it. Let us seek mercy, and strength and guidance, too, for ourselves and for our fellow countrymen, and for all the world.

"I get great inspiration and comfort from the reading of Scripture and from the story of the wanderings of the children of Israel. That story seems to me to epitomize life. And this is where I come to my third point, for remembrance is interwoven with comfort.

"What did the people of Israel do in their trouble. They turned to God in prayer and repentance. They became united in purpose and carried through to the end. God delivered His suppliants out of great trouble and bondage in days of old. Let us remind ourselves of this.

"The history of our British race brings strong comfort at an hour like this.

"We have not a monopoly of trouble. Our forefathers had it in the days of Napoleon, and they turned to God in prayer and repentance and stood together unitedly in the face of whatever dangers there were. They stood together to the end. Let us also stand together. In this hour, let us do as they did. Let us turn in repentance and faith to God. Let us keep together. And let us refrain from 'loosing wild tongues.' This, I tell you, brings strength. And as I would speak greeting, comfort and remembrance, 'Hear what comfortable words our Saviour Christ saith unto all that truly turn to Him: 'Come unto Me all ye that travail and are heavy laden. . . .'"

His Grace spoke again in the evening at Holy Trinity Church to a crowded congregation of over 500. His message was substantially the same. The service was a most inspiring one with everyone joining heartily in the singing and reverently and earnestly responding in prayer.

The Page Pulpit

YOUR GOSPEL

When you relax in your seat to listen to the Second Lesson being read at Divine Service I wonder do you ever pause to think over the words of the conventional introduction. Many times you hear those familiar words: "Here beginneth the—verse of the . . . chapter of the Gospel according to . . ."

What does it suggest to you?—those words: "the Gospel according to—."

To me it says that a certain man had become so convinced of something and was so sure it would help others that he determined to put it on paper for all to see. What he valued so much must not be withheld from others, else they would be deprived of a great gift.

They tell me something else. Since there are four Gospels, all recounting the story of the same wonderful life, it is obvious that while each man knew of the other accounts he was determined to let no second hand source speak for him. Every evangelist was intent on giving at first hand a distinct and separate expression of what it was and what it meant to him.

Again, I think I shall find in every Gospel something different and quite distinct from all the others. The emphasis on something will be different. The accent, as it were, will be changed. While the same general story will be there, something will mark it as being peculiarly the story according to a certain man. In other words it will reveal not only our Lord's life story but the characteristics of the man who wrote that Life Story.

Now why should there be only four Gospels according to four men. Why should there not be a "Gospel according to You." I do not mean to suggest that every Christian should begin to flood the literary world with their written witness to "things seen and heard and handled of the word of Life," but I do suggest that we can be Living Gospels and that people can read in our lives the Gospel of Jesus Christ "according to us."

There should be in our lives a certain conviction about God and His Incarnate Son. We, like the evangelists, should be determined to let no second hand story of our faith speak for us and we should boldly stand side by side with others and write the Gospel according to us in the lives and hearts of men around us. Moreover, just as each Gospel has its peculiar emphasis so we should live our Christian Life according to us, faithful to ourselves, gratefully and courageously, and let it stand alongside others with its own peculiar characteristics for all the world to see and to judge its authenticity.

Great men have written Living Gospels: Livingstone, Father Damien, Grenfell, Kagawa. Why should not we? God has something to say through you about Himself and His Son that can be said in no other way and through no other person. He wants you to emphasize something that no one else can emphasize.

"To each man is given a day and his work for a day

And once and no more he is given to travel that way.

There is waiting a work where only your hands can avail

And so if you falter, a chord in the music will fail."

Now the point is this—

In the very nature of things we are writing a Gospel whether we like it or not. Every day you write a chapter or a page in the Gospel according to you. It is either false or true. You are either a blessing or a blot. The sum total of your life is either on the side of the sinners or the saints.

Our Lord knew the secret, powerful pervasiveness of influence and He once said: "He that is not for Me is against me." The record of our lives, its scheme of values, its motives and its qualities is a Gospel that tells others most surely what we are and exerts a tremendous influence. Isn't it an ever present responsibility that nothing we say or do or think must cause a person to stumble. When others read the Gospel according to you are they helped or are they hindered? Emerson once said of his wife: "She was the living incarnation of Christianity." What a testimony!

A certain famous doctor tells a story in a book he has recently published. His daughter was very sick and a special nurse was engaged to care for her. At the end of two weeks the nurse said to him: "I thought you would like to know I am now a Christian. When I came here I was an unbeliever." "I suppose," said the doctor, "My daughter has been talking religion to you." "Oh, no," replied the nurse, "she has not said a word about it, but I have never known anyone so cheerful and so patient and I could not rest until I knew her secret."

You see, the patient's life was a Gospel, probably the only Gospel the nurse had ever read with understanding and there are thousands today who are acquainted with no other Gospel than the Gospel according to you and me.

I said, a little earlier, that each Gospel emphasized something not emphasized by others. Each has, as it were, a different accent on things.

The study of accent is very interesting, isn't it? We laugh over the Oxford accent or the Cockney accent. We have our own opinion about the American accent or the Clerical accent. Each user is marked off very clearly. There are other accents. I know a man whose accent of thought is grumbling. I talked the other day with a woman whose accent is courage. We all like a person whose accent is cheerfulness. Well! What is it that you emphasize or accentuate in your life?

"What strikes me," said a man of his foreman, "is the way he lives and the way he treats us chaps, and I've just heard he is a Christian. If he is a Christian, then I should like to be one, too."

There is a story told of a private in the last war. They called him the "Runt." He was undersized and ill made. He couldn't shoot, he couldn't do his drills, and was the despair of the sergeant-major and when the regiment moved up into the line he seemed more hopeless than ever. But he stuck it out. Sick with fear, he hung on gamely. They laughed at him at first, but as time went on they became silent. The "Runt" was sticking it better than most. One day they called for volunteers for a raid and the "Runt" came forward—for almost certain death. They let him go. Later, his companions brought him back and as he lay on the stretcher he asked for the chaplain. "Padre," he said, "Write to my mother and tell her I'm not letting Him down." "What do you mean, Runty—not letting Him down?" "My Saviour, Padre, I

Church Messenger---Diocese of Edmonton

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promised mother never to let Him down. He wasn't afraid to die and neither am I. He showed me how." Runty's Gospel with Runty's accent!

Ought we not to welcome into our hearts the light and the life and the power of Jesus, so that the world will see and believe we have a Gospel, that we are living a life with a Christian accent. Who knows that some one will say of us later on: "There is one to whom under God I owe everything. It was Christ in that man's life who redeemed me."

"You are writing a Gospel

A chapter a day

By deeds that you do,

By words that you say;

Men read what write

Whether faithless or true;

What is the Gospel according to you."

BISHOP'S LETTER

Dear People:

I wish to draw attention throughout the Diocese to the failure of many parishes to pay their apportionments. The enclosed list will show the arrears for the first six months of 1939.

In order to carry on the work of the Diocese it is necessary for the apportionments asked of the parishes to be paid in full. I rely upon the loyalty and co-operation of the clergy and people to do this.

You will see from the printed list the large amount of arrears standing against many parishes in the City of Edmonton and the Country. It is impossible to fulfil our obligations to the Missionary Society and to the G.B.R.E., and S.S.C., unless apportionments are paid. The Diocese itself is also in difficulties over this non-payment of apportionments.

I ask all the Parishes in City and Country to make a determined effort to meet their obligations and pay their apportionments in full by the end of the current year.

Yours sincerely,

ARTHUR EDMONTON.

BISHOP'S ENGAGEMENTS

Sept. 3rd—Primate preaches at Christ Church at 11 a.m., and at Holy Trinity at 7.30 p.m.

Sept. 8th and 9th—Attend House of Bishop's at Vancouver.

Sept. 10th—Preach at Vancouver.

Sept. 11th and 15th—Attend meetings at Vancouver.

Sept. 18th—Return to the Diocese.

Sept. 21st—Meeting Executive Committee.

Sept. 24th—Confirmation at Breton.

October 1st—Confirmation at Westlock.

October 8th—Confirmation at Barrhead.

October 15th—Address Children at Rally Service,

All Saints' Pro-Cathedral, 3.00 p.m.

October 22nd—Confirmation at Clondonald.

Consecration of new church at Irwinville.

October 23rd—Visit Kitscoty and Manville.

October 29th—Confirmation at Drayton Valley.

November 5th—Dedication of new church at Brookdale.

BISHOP'S APPOINTMENTS

The Rev. L. A. Bralant to Manville, Sept. 1st.

The Rev. J. Dicker to Kitscoty, October 1st.

Rural Deanery of Edmonton

The Bishop has appointed the Rev. W. H. Hatfield, Vicar of St. Luke's, Edmonton, as Rural Dean of the Edmonton Deanery as from Sept. 1st

The Bishop desires to express his most grateful thanks to the Rev. Canon G. G. Reynolds for so ably filling the post of Rural Dean of Edmonton for the past three years and accepts his resignation with regret, especially as it is due to doctor's orders to limit his activities to the needs of the parish.

APPORTIONMENTS FOR JUNE 30th, 1939

For the information of our readers we publish below a list of apportionments, payments and arrears for 1939. Very shortly we shall be having our Harvest Thanksgiving Services. May we suggest that the offering on that occasion be entirely devoted to missionary apportionment.

The following story may have a moral for us all in this matter:

"There was once a young man who, like many young men today, had difficulty in getting a start in life. After a while, with the help of his parents he obtained work and looked forward to the day when he would draw his wages and have an income of his own. In the meantime it was necessary for him to sleep under his parents roof and eat with the family. His parents did not mention helping the family exchequer, even though he was a considerable expense to them. At last the day came when he drew his first pay cheque and, highly elated, he fell to planning how he would spend it. By the time he arrived home his money was more than spent and not half his wants were filled.

"Of course his parents were as pleased as he was

CHURCH MESSENGER

and entered into the young man's joy. After awhile the father said, 'Well, son, so you've an income at last. I hope you'll watch how you spend it.' 'You bet I will, dad. I'm going to get a new suit and make a payment on a bike so that I can save car fare and I think I should take out an insurance policy, and the boys at the works want me to join a sports' club. I've got it all figured out to the last cent. If it hadn't been for you, Dad, I'd never have been able to do it; I sure am grateful.' And with an air of pride he stuffed the cheque in his pocket and sat down to supper."

Parish	Assessed	Due ½ year	Arrears to Paid June 30
All Saints.....	1,930.00	965.00	590.10 375.90
Ardrossan.....	21.00	10.50	10.50
Ashmont.....	24.00	12.00	10.00 2.00
Battle Heights.....	13.00	6.50	3.67 2.83
Bon Accord.....	41.00	.....	41.00
Bittern Lake.....	49.00	24.50	12.00 12.50
Cadomin.....	68.00	34.00	18.00 16.00
Christ Church.....	1,588.00	794.00	300.00 494.00
Clyde.....	28.00	14.00	14.00
Good Shepherd ..	75.00	37.50	17.85 19.65
Drayton Valley ..	10.00	5.00	1.78 3.22
Edgerton.....	120.00	60.00	11.55 48.45
Edson (Mission) ..	68.00	34.00	10.00 24.00
Entwistle.....	17.00	8.50	4.25 4.25
St. Faith's.....	687.00	343.50	85.00 258.50
Foothills.....	10.00	.....	10.00
Golden Valley ..	25.00	12.50	12.50
Holy Trinity	1,417.00	708.50	507.83 200.67
Hughenden.....	48.00	24.00	24.00
Hardisty.....	61.00	30.50	35.00
Hattonford.....	.....	.....	5.00
Heath.....	23.00	11.50	11.75
Irwinville.....	44.00	22.00	10.00 12.00
Irma.....	21.00	10.50	5.95 4.55
Jasper.....	266.00	133.00	66.66 66.34
St. John's.....	42.00	21.00	20.90
Killam.....	66.00	33.00	21.36 11.64
Kitscoty.....	80.00	40.00	15.00 25.00
Landonville.....	32.00	16.00	17.00
Leduc.....	89.00	44.50	16.57 27.93
Lougheed.....	31.00	.....	31.00
St. Luke's.....	308.00	154.00	110.00 44.00
Millet.....	80.00	40.00	12.97 27.03
St. Matthew's ..	17.00	8.50	7.00
St. Mary's.....	168.00	84.00	79.80 4.20
Mayerthorpe	73.00	36.50	10.00 26.50
Onoway.....	49.00	24.50	27.93
St. Paul's J.P.	18.00	9.00	9.55
St. Peter's.....	367.00	183.50	107.95 75.55
Peavine.....	10.00	5.00	11.65
Provost.....	91.00	45.50	12.35 33.15
Ponoka.....	114.00	57.00	27.11 29.89
Sedgewick.....	68.00	34.00	32.30
St. Stephen's	254.00	127.00	67.59 59.41
Sanguo.....	30.00	15.00	14.10
Soda Lake.....	50.00	25.00	21.75 4.25
Stanger.....	23.00	.....	23.00
Tofield.....	145.00	72.50	72.50
Vermilion.....	165.00	82.50	78.40 4.10
Viking.....	177.00	88.50	15.00 73.50
Wainwright.....	167.00	83.50	76.00 7.50
Wabamun.....	80.00	40.00	16.52 23.48
Waskatenau.....	18.00	.....	22.25
Westlock.....	100.00	50.00	12.30 37.70
Wetaskiwin.....	143.00	71.50	22.64 48.86
St. Michael's	48.00	24.00	22.80
Rife.....	15.00	7.50	7.50
Barrhead.....	58.00	29.50	10.00 19.50
Belvedere.....	16.00	8.00	8.00

Parish	Assessed	Due ½ year	Arrears to Paid June 30
Glenreagh.....	25.00	12.50	12.50
Heaton Moor.....	21.00	10.50	10.50
Fawn Lake.....	23.00	11.50	11.50
Gibbons.....	54.00	27.00	27.00
Camrose.....	159.00	79.50	79.50
Daysland.....	26.00	13.00	13.00
Clandonald.....	73.00	36.50	36.50
Duffield.....	58.00	29.00	29.00
Edson.....	167.00	83.50	83.50
Uneeda.....	15.00	7.50	7.50
Vanesti.....	10.00	5.00	5.00
Islay.....	25.00	12.50	5.00 7.50
Tring.....	10.00	5.00	5.00
Blackfoot.....	10.00	5.00	5.00
Lavoy.....	28.00	14.00	14.00
Manville.....	122.00	61.00	61.00
Stellaville.....	24.00	12.00	12.00
Innisfree.....	21.00	10.50	10.50
Wilberforce.....	21.00	10.50	10.50
Chailey.....	27.00	13.50	13.50
Tankerton.....	13.00	6.50	6.50
Greencourt.....	23.00	11.50	11.50
Padstow.....	28.00	14.00	14.00
Rochfort Bridge ..	10.00	5.00	5.00
Rexboro.....	61.00	30.50	30.50
Vegreville.....	114.00	57.00	57.00
Ottawa.....	13.00	6.50	6.50
Pleasant Valley ..	11.00	5.50	5.50
Thorncliffe.....	12.00	6.00	6.00
Metropolitan	21.00	10.50	10.50
Dapp.....	15.00	7.50	7.50
Sunnybank.....	23.00	11.50	11.50
Jarvie.....	28.00	14.00	14.00
		2,810.53	2,798.55

Diocesan News

A.Y.P.A. SUMMER CAMP HUGE SUCCESS

The grand success of the first Anglican Young People's Association summer camp, held at Kapasiwin Beach, August 5th, 6th and 7th, surpassed even the wildest expectations of the committee in charge. Eighty young people and ministers representing the churches of Holy Trinity, St. Mary's, All Saints, St. Peter's, St. Faith's, St. John's, St. Luke's of Edmonton and the Anglican churches of Millet, Edson and Wabamun, enjoyed a marvellous week-end together.

The camp was officially opened with a very inspiring candle-light vesper which took place in the open-air chapel beside the lake. The Rev. L. Batchelor, of All Saints' Church, led this service.

A dance then took place in the main hall of the camp with the A.Y.P.A. orchestra supplying delightful music. Howard Reeve, President of the Edmonton Diocesan Council, with his usual efficiency, was the excellent floor manager for this dance. After the dance the campers adjourned to the cabins to make a pretense at sleeping but in reality to laugh and talk until the wee small hours.

Seven o'clock Sunday morning saw a few campers brave the elements to take a morning dip which was scheduled but not compulsory. All the members of the camp then attended Holy Communion in the Chapel at 8 a.m., with the celebrant being Rev. L. Batchelor. Breakfast was then served. After breakfast a baseball game was enjoyed by all, until

11.30 when the campers scurried into their bathing suits and down to the sandy beach and clear water to enjoy a swim. Lunch was served at 1 p.m., with the usual talking, laughing and community singing, and a duet by Howard Reeve and Rev. L. Batchelor singing different songs. After lunch the young people heard Mr. John Blue, Secretary-Manager of the Edmonton Chamber of Commerce, talk on "Youth Problems of the Day as Seen from a Business Man's Point of View." The young people joining in the discussion which followed the talk.

After this, for a little relaxation, the campers again adjourned to the baseball diamond for more baseball, enjoyed by spectators and players together. After a hearty supper mixed with hilarity as usual, the members of the camp drove to the Wabamun Anglican Church for Divine Worship. The sermon of this service was taken by Rev. T. Matthews from Edson on the subject: "Youth Problems from the Point of View of the Church." The lessons were read by three of the A.Y.P.A. members, namely, Howard Reeve, Hugh Reeves, and Archie Bowker. This was a very impressive service to all the young people.

Following the church service a campfire was held at the camp, under the stars. The campers gathered around the large fire and joined together enthusiastically in the community singing, stories and musical solos. Rev. C. Cuttall of Wabamun, and Howard Reeve, president of the association, led the singing. The highlight of this campfire was the presentation to Mr. Art. Potter of St. Faith's Church, with the Life Membership ring and Certificate, for faithful and continued service in the A.Y.P.A., from his fellow members.

Monday started with a freshening dip in the clear water of the lake. This was followed by Holy Communion at the Chapel, the celebrant being Rev. C. Cuttall.

Rev. Cuttall led a discussion on subjects arising out of the talk by John Blue and Rev. T. Matthews. Everybody joined in and enjoyed this discussion which was of immense value to everyone and gave the campers an opportunity to express their ideas. Down to the lake again, after this morning discussion for another swim. Canoeing, swimming, and diving comprised the water sports. Rev. Storey from St. Mary's Church and his wife paid a visit to the camp during the afternoon and stayed for supper with us. After a treasure hunt a challenge baseball game was played against the Wabamun team which proved to be the stronger.

At the final banquet of the camp formal votes of thanks were given to the various people who had worked together to make it such a success. Reports were also heard from the four Edmonton delegates who attended the Vancouver Conference, namely, Stan Cheston, Norman Pickard, Hugh Reeves and Archie Bowker. A sincere vote of thanks was extended to the camp chaperones, Mr. and Mrs. Paul Greenwood, nicknamed by the campers as "Chap" and "Chappie."

After supper more packing and scurrying around, then the closing campfire was held. The campers found it difficult to break away from the cheery campfire but owing to the lateness of the hour hustled back to camp for cocoa and doughnuts. Rev. L. Batchelor then gave the final address. Farewells and adieus and good-byes brought to a close a week-end that had been most inspiring to everyone attending.

It was felt by all that the theme of the Camp,

"Progress Through Fellowship," had been attained through the friendliness which seems a part of every A.Y.P.A. gathering.

AN APPRECIATION

The Mission House,
Wabamun, August 25th, 1939.

Dear Sir:

The A.Y.P.A. has many critics from within and without. There may have been some justification in the past for the frequently levelled criticism that the Association has given the lie to the slogan: "For Christ and His Church." In so far as this has been true the clergy might ask themselves where the onus of responsibility rests. I, for one, might have helped a little more by giving direction to the movement instead of "knocking" A.Y.P.A. for directionless activity.

The other week I dropped in somewhat half-heartedly at the A.Y.P.A. Kapasiwin gathering. My approach was adequately covered by a barrage of noisy singing led by a young gentleman with a voice like "Pop-eye." By Monday night I was absolutely conquered by the spirit of the thing. A group of young people had got to the heart of adventurous fellowship in Christ, never more palpably real than when we came together for the Sacrament of the altar in the open-air chapel on the Sunday and Monday morning.

I want to see this good thing strengthened and if I had any influence on the Diocese I would want to see the clergy get behind the Association from now on, if hitherto they have stood on the sidelines as faulty interested and benign spectators.

At Kapasiwin I was, I confess, much stirred by the evident idealism and faith of a body of red-blooded Anglican young people ready and willing to be positive Kingdom-builders and adventurers for our Lord. An eminently safe and respectable religion, platitudinous and irrelevant sermons, bickering vestries and a general mediocrity all round are the very antithesis of all that. I challenge anyone to furnish proof that there is anything fundamentally wrong with our Youth after Kapasiwin.

Yours truly,

COLIN CUTTELL, Priest-in-Charge,
The Wabamun Mission.

Please Note—The Editor is not responsible for any of the opinions expressed in this or in any other correspondence printed in these columns.

VISIT OF DR. HILTZ

The Diocese is to be honoured with a visit from Dr. Hiltz of the General Board of Religious Education, on Tuesday, Sept. 26th. There will be a conference of clergy at Christ Church in the morning, followed by a luncheon in the parish hall. The D.B.R.E. will meet in the same place in the evening at 8.00 p.m. It is possible that further engagements may afford others an opportunity of hearing Dr. Hiltz, but at this early date we are unable to give details.

THE PRIMATE IN EDMONTON

The Primate, the Most Rev. Derwyn T. Owen, D.D., D.C.L., spent the first week-end of September in Edmonton, breaking his journey to the coast to attend Board meetings and the House of Bishops, at Vancouver.

He was special preacher at Christ Church on the morning of Sunday, Sept. 3rd, and at Holy Trinity at the evening service. The morning service was

broadcast over CJCA and many people in distant parts of the Diocese enjoyed his deeply spiritual message. We are happy to have this opportunity of extending a cordial welcome to His Grace.

"I think that God is proud of those who bear
A sorrow bravely. Proud indeed of them
Who walk straight through the dark to find Him
there,
And kneel in faith to touch His garment's hem.
Oh, proud of them who lift their heads to shake
The tears away from eyes that have grown dim;
Who tighten quivering lips, and turn to take
The only road they find that leads to Him.

How proud He must be of them! He Who knows
All sorrow, and how hard grief is to bear.
I think He sees them coming, and He goes
With outstretched arms and hands to meet
them there,
And with a look—a touch on hand or head—
Each finds his hurt heart strangely comforted."

Rural Deanery of Edmonton

ALL SAINTS' PRO-CATHEDRAL

THE REV. CANON T. E. ROWE, D.D.

The Rev. Canon T. E. Rowe, D.D., occupied the Cathedral pulpit for the last time on Sunday, August 27th, prior to his departure for England following on his resignation as rector of the parish of All Saints'. During his two years amongst us he has exercised a unique ministry and the Church has benefitted by the inspired use of his great gifts. Essentially an evangelist, his message has reached his hearers with an enrichment of deep insight and a clear understanding of human nature. His training in the field of psychology and psychiatry has enabled him to be of great service to many with personal problems, while as Warden of the Canadian Guild of Health he continued to promote principles and teaching with a conviction that has deepened through twenty years of attachment to what he considered his true field of endeavour. Appreciation of his ministry has been marked by an increasing congregation and by a notable recognition from those who heard him during broadcast services.

The good wishes of a grateful congregation go with him and pray that as he enters upon another sphere of labour in a country so near to the heart of critical, uncertain and dangerous things his great faith and spiritual qualities will sustain him and those to whom he ministers for the upbuilding of the Church and the Kingdom of God.

Dr. Rowe's successor has not yet been appointed. The Rev. L. D. Batchelor who has been assistant priest at the Cathedral during Dr. Rowe's tenure and has carried on the ministrations during the vacancy on previous occasions will continue to minister until the new rector is appointed. Mr. Batchelor, whose abilities and gifts are being increasingly appreciated, has given faithful service since his coming to the Cathedral and his willingness to fill the breach merits loyal response on the part of the congregation.

CHRIST CHURCH

THE REV. G. P. GOWER

We are very grateful to the Rev. Wm. Prior of Fairview and those officers of the Church who helped to maintain the regular services of the Church. It was particularly gratifying to find that there was always an attendance at the mid-week service, affording an opportunity for prayers with special intention for the sick and others.

The month of August has been a period of deep anxiety for us all. No one who had any experience of the horror of war twenty years ago could regard the prospect of another with anything but sickening feelings. It is not yet clear at the time of writing as to whether the crisis has passed and the imminence of a conflict forces us to consider carefully what we must do in the event of an outbreak. It is obvious no one can escape the consequences and such a bond of inevitability suggests very strongly that neither should we evade our responsibility. Our most urgent task is for each to pray humbly to be given vision to see what our duty is and to be granted strength and quiet courage to do that duty no matter what it costs.

APPORTIONMENT

In another part of this issue some apportionment figures for the Parish of Christ Church explain a very undesirable state of affairs. I can assure my congregation that it is not my wish that we should be some \$500 in arrears in our missionary and I should be surprised to learn that it is the wish of the majority of the congregation. No matter what our other obligations are we cannot fail in this and I make an earnest appeal to all organizations of the church to come to the help of the most pressing need of the Diocese. As a member of the executive I am in a position to say that a most careful stewardship is exercised in money matters and we have a duty to help them in their most difficult task.

Scouts. The contingent of Scouts from the Christ Church troop to the Jamboree at Sylvan Lake report a wonderful time. Scout masters, C. Rowsell was in charge and under his guidance the representative of the 25th Troop acquitted themselves well, carrying off some of the honours. The Jamboree was unique in the history of scouting in the Province; over 300 boys were present and had the privilege of meeting Sir Percy Everett, the High Commissioner.

Sunday School commences Sept. 10th. The Seniors meet at 9.50 a.m. and the Afternoon Sunday School at 2.30.

Women's Guild. The Women's Guild are holding a tea at the home of Mrs. J. A. Christiansen, 13224 102nd Avenue, on Friday, Sept. 8th, from 3.00 p.m. to 6.00 p.m.

Choir. Choir practices on Thursdays have been resumed. There are vacancies in all sections—Senior, Junior and Boys, and the choirmaster would be glad to receive the names of those who wish to join.

ST. FAITH'S

THE REV. CANON C. F. A. CLOUGH
PEACE!

At the time of writing these notes the question of Peace hangs in the balance. One would have thought that the sufferings of war, which was world-wide, would have in themselves been sufficient to deter homicide. The fact that it is not so, is

(Local News continued on Page 19)

Present-Day Ideologies and Christian Ideals

IX. — CHURCH UNION

By Rev. Ebenezer Scott, M.A., B.D.

Church Union as an ideal of the various branches of our common Christianity, is of very recent date. It has not made such rapid progress as was perhaps expected twenty years ago, when the question was brought to the forefront at the Lambeth Conference of 1920. But it has not received such a definite set-back as Internationalism, which we last considered.

The Roman Church still holds stubbornly to its claim to be the one true Catholic Church. But the Church of England has ceased to be so well satisfied with itself. It is all to the good that it has rid itself of a certain snobbishness and pretentiousness, both in the social and the religious life, which sometimes made it appear strangely lacking in courtesy, and sometimes only made it ridiculous. Neither is the pious Nonconformist quite so sure now that he belongs to a superior spiritual caste,—though the self-righteous Dissenter of popular caricature, even of so great and gentle a humorist as Charles Dickens, probably never existed in full life-size, except in so far as there are hypocrites in all sects.

Even more than internationalism, Church Union merits in itself the higher title of a Christian ideal. But there is a danger of its becoming a hard, material, purely business-like ideology. The minor unions which have been accomplished in our present day, whatever practical advantages they may have brought to those concerned, have been rather of an economic nature than the realization of a grand ideal.

It is the danger of a large body, in which the members are united by bonds that are mainly external, that it will crush individuality, and, while professing a nominal conformity to a system of doctrine and discipline will really encourage indifference of belief, and be tempted to tolerate considerable laxity of conduct. The larger the army, the greater will be the number of mere camp-followers. Both the Roman Church, with its offer of a compact system of belief which will save the mass of people any troubles of doubt or even any necessity of thinking; and our own Church of England, which has been too much bound up in the past with a proud nationalism, suffer in their spiritual health from an overplus of these unworthy members.

It is only fair to remember, also, that it is often among the smallest sects that the best people are to be found. There is a truth in the saying of Emerson,—“if a man would be great, he must be a Nonconformist”. The small sects build up individual character and strength of conviction. Among the Quakers, or Friends as they call themselves, the Plymouth Brethren, the Swedenborgians, and the like, we find men far more intelligent in giving account of the faith that is in them, far more serious in themselves, than many who boast connection with the great historic churches.

Still, the ideal of Church Union is one of the fairest visions that have loomed before our generation. Our Lord meant His people to be one in visible fellowship. Only, we must start from no lower conception than that of the Holy Catholic Church. This is the high ideal of the Church to which we belong. The Church of England has two notes, which may seem to be contradictory, but are really complementary, and we may believe for this reason that it bears the stamp of the future upon it more than any other church in Christendom. It is at the same time Catholic and comprehensive. It has proved in its experience that there may be comprehensiveness without necessary sacrifice of individuality and principle.

A formal, organic union of all the churches is probably still a long way off. In the meanwhile there can be cooperation in all good works along with perfect loyalty on the part of each member to his own branch of Christ's Church. A huge agglomeration of deserters and malcontents and Laodiceans would be a miserable caricature of the Holy Catholic Church. The smaller sects themselves have often proved the salvation of the Church. It may be when the true ideal of Church Union is realized, we shall learn that our very divisions have been part of God's loving wisdom. It may be that the Holy Spirit has been distributing of His gifts to each communion that has called itself by the name of Christ that each may bring back that which it has used and perfected, to enrich and beautify the One Body, and make the Church worthy to be the Bride of her Lord.



Comments Original and Otherwise

"Curate"

HAVE THE LID OFF

I hear rumours from the West, that there is a wish and in some quarters a determination, that at the meeting of the Board of Management in Vancouver every one should have full opportunity to discuss the missionary policy of the Church. That discussion, if carried on in the right spirit, should be all to the good. Unquestionably there are matters that call for careful consideration. Some that occur to me are these. The ratio between the amount spent at home and overseas, the use that may be made of money contributed through the red side of the envelope, the practice of reducing the apportionments of some dioceses, and increasing others, the question of special appeals, the practice of paying diocesan overhead and missionary stipends out of a common fund, should grants made by M.S.C.C. be restricted to the support of the living voice. These and such like matters ought to be threshed out on the floor of the Board of Management and not ventilated in Church newspapers.

FORWARD MOVEMENT PAMPHLETS

The Forward Movement organization of the Episcopal Church in the United States has just issued a series of pamphlets with the general heading "Half Hour Papers". Some of the subjects discussed are "The Church and Christian Character", "The Church and Her Mission", "The Church and Her History", "The Church and Her Faith", "The Church and Her Sacraments", "Wanted Lay Messengers", etc.

The last mentioned contains some very plain speaking. There we are told that parishes "Seldom grow; the only change that takes place is for the worse—somebody dies or moves away. Many are weaker than they were ten or fifteen years ago, not because there are fewer people in the community but because there are no accessions from the unchurched multitude. A few children are confirmed, grow up, and go away. With each loss the women cook a few more suppers, hold a few more apron sales, and give a few more bridge parties, to keep the ecclesiastical roof over their heads. Talk to these people about Missions, and it is like play-

ing hand ball against a feather bed. In many cases they don't do any better because they have not been taught better. The glorious challenge of Christ 'And I if I be lifted up from the earth, will draw all men unto Me' has for them only limited meaning. Instead they hold up a ham sandwich, an apron, or a bridge prize." . . . "They do not realize that the energy consumed in pot boiling, if rightly directed, would bring new people into the Church. Even if unworthily thought of in terms of dollars and cents, a new family is worth more than an apron sale." Speaking of the people who have no Church connection, we are told that the "Church must save them to save her own soul."

The price of these Half Hour Papers is 5 cts. Each 8 copies for 30 cts. The set of 8 can be had for 30 cts. Write to Church House, 604 Jarvis St., Toronto.

SAFETY FIRST SLOGANS FOR MOTORISTS

"If you drink, don't drive. If you drive, don't drink."

"Carefully drive to arrive alive."

"This is a highway not a speedway."

"Better reach your home at 6 p.m. than the Infirmary at 5.50."

"The car has no brain—use yours."

"Children should be seen, not hurt."

Although this is not an entirely new idea in this country it is surely one which could be used more than is at present the case.

WHOM THE GODS WOULD DESTROY

"Whom the gods would destroy they first make mad". That proverb would seem in course of fulfilment in the case of Japan. For weeks brave Japanese soldiers seem to have found amusement in slapping priests, women, and children, while these helpless people were kept quiet, by loaded rifles in the hands of childish irresponsible troops. They seem to have done it just for the fun of the thing. But the Government of the United States, some of whose citizens were among the victims, failed to appreciate the joke, and slapped back, by denouncing the American trade treaty with Japan.

(Continued on page 6)

The Annual Meetings

The Annual Meetings of the House of Bishops, the three Boards, the Executive Council of the General Synod and various committees will be held in Vancouver, B.C., from September 8th to September 15th.

These meetings are very important. They are very costly. They review practically all the work and activities of the Church and legislate between sessions of General Synod. They are representative of the whole Church. Every member of the Church should be interested in them and should be praying for their success.

Each year Church Messenger calls attention to these meetings and emphasizes their importance. It has hinted, on more than one occasion, that they might be more profitable if the delegates before leaving home would read the reports which are to be presented to the meetings and come ready to discuss them. That would make for efficiency. It has also been suggested that the reports of work done, which cannot be undone, should be confirmed without the necessity of being read or repeated a number of times. Undoubtedly plans and policies for the future should be discussed. That ought to be the major part of the business of this series of meetings. Is it wrong to experiment? Church Messenger does not think so and is cheered to find that a writer in "The United Church Observer" shares the same view. "How refreshing it would be," he writes, "if the usual procedure of business based on the reports of committees was 'scrapped' for one year, and if there was a brief address by an outstanding speaker followed by an open forum on a few of the perplexing problems which the local church and individual Christians face in these difficult days?"

The problem may be a deeper one than this. Is it possible that because the meetings are annual they tend to become routine and lose their freshness? Is it possible in the short time allowed each meeting to make effective plans? Should we be attempting to make plans for one year only? These are days which require long vision, but also days that offer magnificent opportunities for a Church placed in such a position as is this glorious old Church of England in Canada.



"A Wild Book"

By Archdeacon J. B. Fotheringham

That is what Canon Barry calls "A Running Commentary on the Bible" by M. R. Bennett, in his foreword; it says what the book is, granted that we remark that as Canon Barry says the Bible itself is also "a wild book". From Genesis to Revelation in a little over a hundred pages it gives the essence of the revelation contained in the Scriptures. But beyond the actual commentary, the book has one theme and that is, that religion is not "an icing" as we are accustomed to think but that religion is of the whole cake of life. It is a protest against the divorce of religion from reality—the reality of the actual daily living as the sphere of God's action.

Our age has been called an era of unreason, yet at no period of history has mankind been more obsessed by abstractions and this book is a protest against abstractions which form an escape medium from life. Jesus did not deal in abstractions although men tried their utmost to compel Him to do so. The Gospels are filled with situations that suggest the exact kind of thing we do today. Instead of applying religion to an actual situation we escape by a pious platitude or a reference to an abstraction. "Who is my neighbour?" becomes a discussion on class and racial relationship: Jesus sees a man down-and-out who, beaten and bleeding, is lying on the roadside. "Shall we render tribute to Caesar or not?" becomes a thesis on Church and State: Jesus escapes abstraction: "Render unto God" He says. "What is truth?" begins philosophical speculation while the Son of Man is betrayed to death. "Who did sin, this man or his parents?" introduces the problem of heredity: Jesus touched the eyes of the blind man. "He walketh not with us" and the whole technique of precedents, institutions, ecclesiastical formulae about unity and union invoked: Jesus says "Forbid them not". "What can man do on the Sabbath?" is asked and the abstraction about the institution and observance of the Sabbath law is cited: Jesus heals the man on the Sabbath day and lifts the sheep out of the pit. "Whose will she be at the resurrection?" starts a discussion on divorce: Jesus faces the individual need. "Our fathers worshipped on this mountain": Jesus forgot about whether there is time or space: "They that worship Him must worship Him in spirit and in truth."

The calamity of our day is that religion is too often a way of escape, an ideal—a divine, far-off event—a pious sentiment: it is without the flesh and blood of which life is made. The Bible itself above all suffers from this process: it is sacro-sanct: it becomes the battle ground of scholars or the revered relic of a museum copy: the last thing that is done with it is to read it as the experience of God in human doings and as such eternally relevant to every human experience. It will not be restored to its rightful place until it is the book of life of human beings. Jesus found that difficulty amongst the people of His own day not only about the sacred books but about the Church, of its worship and of its divorce from reality. Religion becomes an abstraction of

philosophy or a ceremonial observance rather than as a hand-maid of life. There are study circles by the hundred and organizations many and manifold, all busy with problems and institutions while the world starves for the bread of life. There are economic injustices, tyrannies, wars and the situation becomes like the aphorism about the medical profession; the old-time doctor said "I treat what you've got"; the modern specialist "You've got what I treat." Men and women have not lost their admiration for the Christian ideal nor their reverence for the Gospel nor their regard for the institution of the Christian Church; they have lost what Jesus had, the emergence of each as each new situation calls for action. We cling to the Christian ideal: we are afraid of Christian action. Economic abstractions, political abstractions, religious abstractions abound; lamentable obscurantism persists in State and in the Church. It is refreshing to step out of a world of abstractions and stand with the Bible and with Jesus Himself in a world of real men and women and it is refreshing to find in what is called "a wild book" a re-call to real religion.



Comments Original and Otherwise

(Continued from page 4)

THE SPIRIT OF MISSIONS

That is the title of a monthly paper published by the National Council of the Episcopal Church in the United States, in the interest of the missionary work of the Church both at home and overseas. The paper has been in existence more than 100 years. It has just come out in a new and most attractive form. The subscription is only \$1.00 a year. I am moved to say that it is the most interesting publication of its kind that I know.

Here are some notes from the April and May numbers.

Sixty-two years ago children's Lenten offering boxes originated in a suburban church of Philadelphia. Since then more than 11 million dollars have been received in that way.

The United Thank Offering of the W.A. in the United States was born in 1886 out of the divine discontent of Mrs. R. H. Soule of Brookline, Mass., when the offering at the Auxiliary Triennial Service in Chicago produced less than \$100. In the year 1939 this Thank Offering amounted to \$861,693.07.

The Archbishop of York is coming to the United States in 1940 and the National Council has suggested that he be invited to appear at the General Convention in Kansas City.

From an article by Dr. Sherrin, Vice-President of the National Council, I quote this statement. "Preaching should be sincere—that is all any one asks of it. As one layman said to me recently: 'I don't ask my rector to be an

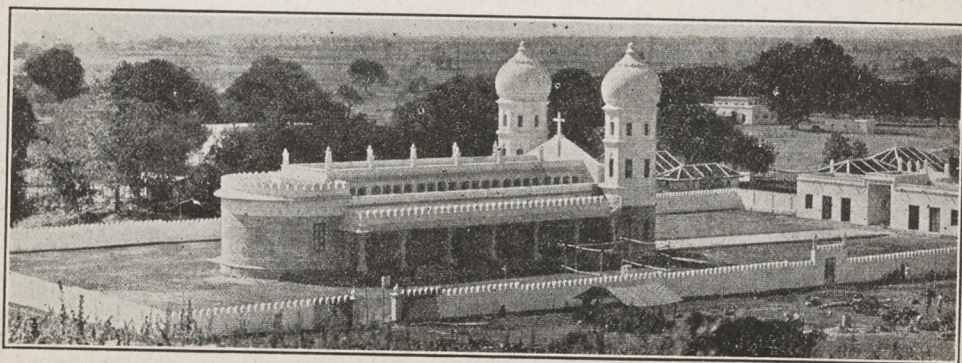
orator, nor a deep theologian, but I do wish he would stop telling me Christianity is a good thing, and tell me what it means to him personally.'"

The Light of Dornakal is the name of the new Cathedral in that diocese. It is a most imposing looking edifice. A few years ago Dornakal was but an outpost of Christendom. Today there is a Church population of more than 200,000, and it is growing by leaps and bounds. The Bishop of Dornakal is one of the really great Bishops of our time.

From an article on teaching the Church Catechism: "Children learn to love God by worshipping Him, and by finding satisfying experiences in the fellowship of the Church. To give them definitions, instead of Christian fellowship, is to give stones instead of bread."

A Japanese student in the U.S. wrote the other day: "I am sympathizing very much about Chinese people who suffering by the war. They have no responsibility about war. I was trying to give some money for China Relief, but that time I had already spent all my money. So I decided to send \$2 at first before I spend of all. I hope this money can help one Chinese baby for one or two weeks." That \$2 will care for a Chinese child for about eight weeks.

Mr. Arthur J. Allen, faculty member at Central China College, Hankow, China, writes of a soldier in a little receiving station opened by the College in the Wuchang railway station. Two girl nurses dressed wounds that had pierced clear through his leg. In spite of their gentleness he suffered agonies, but as they finished he looked up and said: "Now I know your God."



Dornakal Cathedral.

DON'T SEND YOUR CHILDREN TO CHURCH

The Bishop of Chelmsford in making an appeal for the restoration of family worship in the home and in the church quoted a parent who said that he did not believe in sending children to church on Sunday. The statement needed challenging, as the man always attended church with his family. When he was questioned about it he said: "I mean just what I say. I should never dream of sending my children. I always bring them along with me."

GERMAN AND ITALIAN PROPAGANDA IN CANADA

There has come to me a copy of a magazine published in Toronto which gives a rather startling account of Fascist and Nazi organizations operating in Canada. It is a carefully prepared statement, and gives the names or organizations and men who are engaged in this propaganda. No doubt these people need to be watched, but it would be a mistake to draw the conclusion that all Germans and all Italians fail to appreciate the freedom they enjoy in Canada. The other day it was announced that some Germans in Saskatchewan were leaving for the Motherland. They talked vaguely about persecution and anti-German propaganda. The Montreal division of the German-Canadian League, thereupon expressed their disapproval, and said that it would make for greater tranquility if all Germans who felt that way would hasten their departure.

IF THE DICTATORS WERE GENTLEMEN

Lord Halifax said recently:

"I often think how much easier the world would have been to manage if Hitler and Mussolini had chanced to attend Oxford University."

I do not suppose that Lord Halifax was giving testimony for Oxford. What he meant was that the world would have had an easier time, if Hitler and Mussolini had been educated, educated that is in the true sense of the term. A man who is in the proper sense an educated man, is as a matter of course a gentleman, and no gentleman treats lightly his word when he has pledged it.

ESKIMO BROADCAST

From The Arctic News I quote as follows:

At 3 p.m. on Christmas Day, every one was at the radio station, where opportunity was given to all who wished, to broadcast their greetings personally to friends along the coast. A number of Eskimo spoke to their distant relatives, and it warmed one's heart to hear all our Anglican Eskimo who did so, remind their friends "... we are glad because of Jesus." How former missionaries in this area would have rejoiced, could they have been listening in to that message going over the air in Eskimo from lips of Eskimo who themselves had been pagans.

THE FUTURE OF DEMOCRACIES

The birth rate in England is steadily declining, as shown in official statistics, and also in the school enrollment. During the current year,

attendance at the elementary schools, has, according to newspaper report, dropped by 88,214 and 151 schools have gone out of existence. In France and the United States the same thing is happening. In the latter country births in the last ten years have decreased from three to two million a year. In Germany, Italy, and Japan it is otherwise. There is something in that for democratic people to ponder over.

GREAT SCOTTISH VIRTUES

Angus Macdonald, Prime Minister of Nova Scotia speaking in Gaelic to his fellow countrymen in Cape Breton said:

"We live in a time when much of what was old and cherished is being questioned and doubted, but it seems to me there are a few matters which should be beyond dispute. The value of the great Scottish virtues, of honest pride, of self-reliance, of independence of spirit, of a deep religious sense, of love of education—surely these are beyond all doubt.

"Particularly in these days is there need for the Scottish spirit of independence and self-reliance. It is a time when a great many people are seeking the easy way . . . the tendency of many people is to lean on somebody else. That has never been the spirit of Scotland.

"If we lose that independence of mind and that self-reliance which ought to be ours we shall be easy victims of every new theory of government that is advanced. We shall be an easy prey to the dictator. We shall lose that democracy which no people in the world have defended and maintained more vigorously than the people of Scotland."

UNITED ACTION BY THE CHURCHES

The ministers of Philadelphia have a federation which seems to be serving a good purpose. In the early Autumn they are planning to hold a retreat, the theme for study, meditation, and prayer being: "That I may know Him". Following that it is proposed that there should be an evangelistic campaign, with the slogan "Every Church, an Every Member Church". The aim will be in the Church life of the congregations that "every member should be present, every member praying, and every member paying". That is a big programme and one worth while.

ISOLATION NOT A MEANS TO PEACE

Francis B. Sayre, Churchman and Assistant Secretary of State in the United States, speaking at a University commencement said:

"When forces of lawlessness are abroad, supine inaction in effect means siding with the evil against the good; the strongest encouragement which can be given to lawless aggressors is to make it quite clear that they have nothing to fear from those with power to withstand them. We must be resolute and prepared if necessary to withstand the aggression of the lawless. This does not mean desire for war. But it means recognition of the fact that some things are worse than fighting if fighting be in defence of life and principles."

A CRIME AGAINST HUMANITY

William C. Bullitt, American Ambassador to France, said recently: "We should remember that the greatest crime against humanity is to evoke the courage of the soldiers unnecessarily and in an evil cause. All the propaganda in the world will not wash white again the hands or soul of the man who wills in evil to fill the earth with Unknown Soldiers."

AN EXAMPLE OF BREVITY

Lord Tweedsmuir, Governor-General, in the course of an after dinner address, told the following story. A small girl was asked in school to write something about the prophet Elisha. Her answer was as follows. "Elisha was a prophet who was much annoyed by rude children. He said 'If you annoy me I will let loose my bear on you. They did, and he did, and it did.'"

SOME FARMERS DO MAKE MONEY

So frequently have I heard statements that farmers in Eastern Canada are having a terribly difficult time financially that I am moved to quote this item from a Kingston paper. Two Poles, Ferdynand Maly and Emil Matys, appeared in the Nationalization Court. They wished to become Canadian citizens. Maly said he came to Canada eight years ago when he had 10 cents in his pocket. Now he owns 500 acres in North Frontenac and has \$2,000 in the bank. Matys bought a farm for \$2,000 and had paid off all but \$500 on the mortgage. "All we had to do is work," said Maly. "Canada is a wonderful country. Farmers can make money."

A NEW IDEA IN GOVERNMENT

That is the heading of an article in a Montreal daily paper. Immediately underneath are photographs of two members of the House of Commons at Ottawa. The reason for the publicity given to these two gentlemen is that they have become leaders of a group of parliamentarians who meet weekly for prayer. What an unfortunate commentary the incident is on the reality of our practice as Christians. Prayer, we say, is as the breath of life to the Christian. And yet when two members of Parliament become leaders of a group who meet for prayer, their action is regarded as so unusual that the newspapers publish their photographs as leaders in something new.

EVANGELISM FOR THE WORLD TODAY

That is the title of a book edited by Dr. John R. Mott, the well-known leader in missionary and evangelistic work. It contains statements from 125 Christian leaders of different countries on the value and fruitfulness of Christian Evangelism. Here is one opinion that finds expression.

"So far as I can see, the instant we place evangelism in the background the Church loses power and the individual ceases to be vital in his Christianity. When evangelism is to the fore, there are always results and in these results both the individual and the Church find largest satisfaction."

AMERICAN COMPLACENCY

From the editorial page of The Witness, an American Church paper, I quote the following: "At Munich Mr. Chamberlain and Mr. Daladier gave a 'guarantee of the new boundaries of Czechoslovakia against unprovoked aggression'. Today, five and a half months later, with the little republic smashed and with German troops in Bohemia and Moravia, these two gentlemen, defenders of democracy, look the other way and allow the mad man of Europe to subjugate millions of non-Germans to Nazi rule."

But I always thought the people of the United States claimed to be the world's chief "defenders of democracy" and they have been "looking the other way" ever since 1918.



UNIFORM SUNDAY SCHOOLS

The Uniform Sunday School is considered to be that one in which one lesson is used for all pupils, or at least one Scripture passage or one topic is used for all the pupils, though different material is prepared on it for the various grades.

It is a long time now since it was recognized that this is not the best method of teaching and today all leaders acknowledge the necessity of having special lessons for all pupils eight years of age and under. If the lessons for the older pupils must be such that material can be provided on them for the small children, the more advanced pupils will be denied much that they should learn. On the other hand, it is not quite fair to the little ones to expect them to get much value from some lessons the older ones should be taught. If your uniform lesson for example is on "Socializing the community and state" as it was recently in a uniform course, you cannot make much advance in teaching such a lesson to children four or five years of age. It is fairly well agreed that small children must have a lesson course and material of their own.

While it is desirable that there should be grading of the older groups and the Editorial Department has made provision for five grades for pupils over eight years of age, there are conditions where it is necessary to use one lesson for all pupils nine years of age and over. Material is prepared to meet this situation. The course for 1939-1940 is **The Christian and His Heavenly Father**—Text Book No. 6. On this Lesson Course the Editorial Department prepares material for both Juniors and Seniors.

For the Juniors there are the Teacher's Manual—Text Book No. 6, The Institute Leaflet No. 6, Pupils' Work Books and Coloured Stamps.

For those over eleven or twelve years of age there are The Teachers' Assistant and the Young Soldier and Crusader No. 6.

For the Bible Classes and the parents there is a Quarterly Magazine in which the weekly Lesson is discussed and Daily Bible Readings are given with a daily comment.

It would seem therefore that sufficient provision is made for those who wish for a uniform school.

New Brunswick's Pioneer Church

By Vera Lyla Daye

On the very peak of a hill in the little, secluded village of Kingston, down east in New Brunswick, stands a quaint white church. Century-old elms and well-kept green lawns give it a perfect jewel-like setting.

This building is Trinity Church of the Parish of Kingston, the oldest Anglican church standing in the Province today. From its freshly painted look and generally spick and span appearance one would not expect it to be very old. Indeed, to learn that it is one hundred and ninety years old gives one a kind of shock.

The door is always on the latch for visitors and worshippers alike and inside a placard informs you that it was erected in June, 1789.

If you peer into the interior of the church you will see a beautiful, stained glass window catching the rays of the afternoon sun and shedding a rainbow of blue and crimson and purple over the rows of hard, wooden, upright seats. An old-fashioned gallery with seats just as uncomfortable runs around three sides of the building. The gallery is a bit younger than the rest of the church. It was added in 1823 when Kingston was in its heyday as shiretown of Kings county.

A massive Bible dated 1827 reposes on the gold lectern, and a quaint organ with a wooden hand pump built into a recess of the gallery serves to lead the worshippers in song.

The Anglican Church of the parish of Kingston was organized soon after the coming of the Loyalists in 1783, the first wardens being David Pickett and Joseph Lyon. There was no rector then, although the Rev. John Beardsley occasionally came up from Saint John to hold Services in the homes of the wardens.



Trinity Church, Kingston.

On July 5, 1787, the Rev. James Scovil arrived from Waterbury, Connecticut, and conducted a Service. He proved so satisfactory that the parishioners voted him a lot of land on condition that he remain as missionary. Three Kingston residents each gave one acre of land to erect a church thereon.

At once a subscription list for the proposed church was opened and the sum of £134 15s. collected. By the last week of June, 1789, the



SEPTEMBER

1. Giles, 725.
3. THIRTEENTH SUNDAY AFTER TRINITY.
8. Nativity of the Blessed Virgin Mary.
10. FOURTEENTH SUNDAY AFTER TRINITY.
14. Holy Cross Day.
16. Ninian, Bishop of Galloway, 432.
17. FIFTEENTH SUNDAY AFTER TRINITY.
19. Theodore, Archbishop of Canterbury, 690.
20. Ember Day.
21. **St. Matthew, Apostle, Evangelist and Martyr.**
22. Ember Day.
23. Ember Day.
24. SIXTEENTH SUNDAY AFTER TRINITY.
26. Cyprian, Archbishop of Carthage, and Martyr, 258.
29. **St. Michael and All Angels.**
30. Jerome, Presbyter and Doctor, 419.

frame was erected and in November "the building was dedicated to the service and worship of Almighty God by the Rev. Jas. Scovil in the name of Trinity Church".

With Mr. Scovil's incumbency began a period of service by the Scovil family which lasted almost a century. From 1789 to 1876 Trinity Church had only three rectors and these were father, son and grandson, a record unique in the annals of the Anglican Church in Canada.

When the church was built in 1789 there was no steeple, nor, of course, any bell. The latter, which is still in use, was presented to the corporation in 1813 by some Saint John gentlemen. The steeple was erected 6 years later, the gallery in 1823 and a vestry room added in 1833.

The Rev. James Scovil had graduated at Yale in 1757 and was ordained in England. His parish was large enough for four clergymen. It included the civil parishes of Kingston, Hampton, Norton, Springfield, Greenwich and Sussex. In 1803, Mr. Scovil's great age made it impossible for him to perform all his duties as diligently as he wished. His son Elias was therefore ordained as a priest at Aylesford, Nova Scotia, and at once became his assistant, and at his father's death his successor.

The colourful chancel window has a memorial to these two men. It reads as follows:

"The Rev. James Scovil, the first Rector, took charge of this mission in 1788 and lived to the 19th December, 1808, in the 76th year of his age and the 50th of his ministry.

"His son, the Rev. Elias Scovil, succeeded him as Rector and lived to the 10th February,

1841, in the 70th year of his life and the 40th of his ministry."

The third of the line was William Scovil. He was ordained in the lovely little church itself on August 3rd, 1835, and became its rector on his father's death, a position he held until 1876. A memorial to his memory may be seen in the vestry.

The three Scovils lie buried near their beloved church where their names still linger to serve as a reminder of forgotten days.



Diocese of Quebec

Probably the first church in the diocese to make use of the Hammond Electric Organ was St. James' Church, Compton, which is used both as a parish church and as chapel of King's Hall. The School Corporation purchased the instrument which was opened on Palm Sunday at the Choral Eucharist, by a Montreal Organist, from the firm of Willis & Co.

No less than four clerical members of the Hamilton family of Quebec have served St. Matthew's Church in that city, and two lay members of the same family (not to mention their wives and daughters who have been devoted parish workers) have filled important offices in the church. Such is the record of half a century. It was therefore fitting that the Bishop should visit the parish on a Sunday in Lent and dedicate many new memorial gifts made by members of this family.

The Fall meetings are now being arranged and during the first week of September the Bishop of the Diocese has arranged to hold a Retreat for members of the clergy at Bishop's College, Lennoxville, which will be conducted by the Rev. Gilbert Oliver, L.Th., M.C., rector of St. Matthias' Church, Westmount.

During the first week of October the annual meeting of the Diocesan Board of Religious Education will be held probably at Magog when the burning question of educational reform will be discussed and steps taken to unite with the Diocese of Montreal in making joint representations to the Provincial Government praying them to take such action as seems most advisable in order to carry out in a general way the recommendations of the Hepburn Protestant Education Survey. This Survey issued a report which proposed to raise a large sum for educational purposes by means of taxing all companies in the Province at the uniform rate of taxation which is around ten mills; and also to secure the services of educational experts for the Committee and Board in charge of Protestant education, to raise the standards of qualifications for teachers and to make education free and compulsory.



God never works only for today. His plans run on and on. The web He weaves is from everlasting to everlasting, and if I can fill a part of that web, be it ever so insignificant, it will abide forever. And this is one of the most comforting thoughts to us; while on earth we may do something for eternity.

—Matthew Simpson.



One Communion and Fellowship

September

"Like silver lamps in a distant shrine,
The stars are all sparkling bright;
The bells of the City of God ring out

For the Son of Mary is born tonight
The gloom is past, and the morn at last
Is coming with orient light.

"Faith sees no longer the stable floor,
The pavement of sapphire is there;
The clear light of heaven streams out to the world,
And angels of God are crowding the air,
And heaven and earth, through the spotless Birth
Are at peace on this night so fair."

—M. Quiller Couch.

"O God, who dost inspire us to confess
Thy holy name by the witness of Thy
martyrs, grant that Thy Church, encouraged
by their example, may be ready to
suffer fearlessly for Thy cause and to strive
for the reward of Thy heavenly glory,
through Jesus Christ our Lord. Amen."

September has seven of the black letter saints on her calendar. We have spoken before on this page of St. Jerome, doctor or father of the Latin Church, so now we will speak of the other six.

September 1st—St. Giles or Egidius. With this saint we leave our island country, going to France, then, as now, our ally. Julius Caesar tells us in his wars with Gaul how the Britons crossed the channel to help the Gauls fight the Romans, so drawing on themselves the notice of the Roman, and later his invading. Then in the early Church Councils and probably at Nice the Bishops of Gaul represented the British Church as well as their own, for the two churches seemed linked together by many ties. They had received the Gospel about the same time, and both endured persecution. Then they both were originally Druidic and the Druid never opposed the Gospel as did most heathen. And they were both Keltic. Giles was very much a Kelt, for he was a hermit in the great forest of Nîmes in southern France. Here he buried himself in the depth of the woods, but it was the then king of France who heard of him, came and persuaded him to enter a monastery which the king built and

there train pupils who would teach when he passed on. But St. Giles always took a great interest in beggars and particularly in cripples. There were so many in that world, and St. Giles welcomed them all. The result was that many churches and homes were built to his name, where the "useless" folk found refuge. The great cathedral of Edinburgh is St. Giles, after being a favorite shrine for pilgrimages until the Revolution played havoc with most of the shrines of the old Church.

September 8th—The Nativity of the Blessed Virgin Mary. She, like St. Giles, is claimed by France, for Briton and Normandy hold as an article of faith that Ste. Anne came to France and there Ste. Mary was born. When Mary was twelve Ste. Anne returned with her to Palestine, betrothing her to her young cousin Joseph. The Puritans of New England greatly objected to that legend, saying the French Canadians claimed our Lord as a Frenchman, His mother being French, insisting that they said the English were the wicked Jews. This rather sounds like the Anglo-Israel ideas, but I cannot say how much is true. France certainly claimed to be Mary's birthplace. That is why France put the lilies of the Virgin on her shield, the fleur de lis.

September 14th—Holy Cross Day. This takes us back to the fourth century and the pilgrimage of the Empress Helena to Palestine. She went to see and identify the sacred sites and found or was said to have found the cross. It seems unlikely to me, as Christ's friends would hardly have kept so gruesome a relic, but below the floor of the Church of the Holy Sepulchre in Jerusalem is the chapel of Ste. Helena frescoed with pictures of her travels in Palestine, and below that in a kind of basement is a still lower chamber, where I did not go. It is the traditional spot where the cross was found.

September 26—St. Cyprian, Bishop of Carthage. He was a Roman of good family and considerable talents. As a philosopher he acquired some fame, before his conversion, brought about by a careful reading of the Scripture, which caused him to transfer his talents to the service of the Church. The brightness of his genius, the solidity of his judgment soon fitted him to be overseer or Bishop of the Church of North Africa to which he was called. Then came the seventh persecution under the Emperor Decius, for the spread of Christianity aroused the jealousy of the pagan priests. Their temples were beginning to be very deserted, while Christian churches were crowded and these latter, simple little buildings usually, were springing up everywhere. Naturally the heads of the Church were the first struck. Cyprian listened to friends who told him the best way he could serve the Church was by going into hiding. This he did, coming out as the persecution stopped. He found that



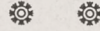
S. GILES, After Cahier

several heresies were springing up in the Church and that his influence was lessened by his hiding. Two problems were specially pressing. The one was the treatment of those Christians who, often under torture, had recanted. The other was the many heretical teachers, mostly Arians, who denied the divinity of Christ. They baptized many who now claimed membership in the Church. This led to a correspondence with Rome, which is of much value to us today as showing the state of belief at that time. Rome seems to have been gentler in her beliefs than the Church in Africa, but, though her bishop did not yet claim headship of the whole Church, she was working towards that and Cyprian opposed her strongly. Then came the eighth persecution under the Emperor Valerian. This time Cyprian stayed at his post. He was arrested and exiled, but returned in defiance of his sentence, he was beheaded on September 13th.

September 16th—St. Ninian, Bishop in Gallway. Very little is known of this saint. He was a missionary of the Celtic or early British Church to Scotland where he seems to have attracted much attention by building a stone church (candida casa) at Whitestone. The early churches were almost always of wattle like St. Joseph's at Glastonbury. Wattle, a rude weaving of branches together, with the spaces filled with clay, was the material of which the people built their houses, and Ninian's church of stone was startling, but he was evidently also a bold missionary.

September 19th—St. Theodore of Tarsus, Archbishop of Canterbury. With this saint we return to old England and to Canterbury, now the head of the Church of England. It was largely owing to St. Theodore that it took this place. Founded by St. Augustine of Kent, we see little of Canterbury or her Archbishop in early Saxon days. Winchester was the capital, and Glastonbury the shrine of the nation to the Kelts. Canterbury was a Saxon town of little interest to the British. Then in 668 the sudden death of the Archbishop elect put the finding of a substitute in the hands of the Pope. An African priest refused the position, but recommended Theodore. He was a Greek monk, living in Rome. He accepted and went to England, and to his shaping we owe much of the present character of our Church. It was good that this revival and organization was guided by a Greek rather than an African. The Church in Africa was the sternest of the Churches in her creed, and the Greek was one of the gentlest. England was happy in that she had no heretics. Arianism, which was tearing the churches in Africa to pieces, was unknown in England. There the founder of the early British or Celtic Church was certainly of the Greek creed. Among the many Greek beliefs still held in our Prayer Book is the prohibition of marriage with a deceased wife's sister. So Theodore was able to keep friendly with the Celtic party in the Church. It is said that, riding across country, he met a Celtic Bishop travelling, as was the custom, on foot. Theodore stopped him and explaining what a waste of strength it was for a leader of the people to walk, he dismounted

and insisted on the other taking his horse. So he won friends; there was a revival of life in the Church, and an uplifting of the schools. Until then Roman numerals were used for figures, a most cumbersome method. Theodore introduced Arabic figures, 1, 2, 3, 4, etc., but these for centuries were known as ecclesiastical arithmetic because brought in by the Archbishop. We are glad his name is on our calendar, a real maker of our Church of England. More than any other one man he brought about the unity of our Church and we can thank God for him.



THE PRESIDING BISHOP OF THE AMERICAN CHURCH

Bishop Tucker, speaking recently at a meeting of the Forward Movement Commission, made a plea for sacrificial service in the interest of the Kingdom of God.

"One difficulty in the modern world," he said, "is that things are turned over to committees, meetings, etc. These are all very well, and an essential part of the proceedings, but they do not accomplish anything in themselves.

"The weapons our Lord gave us were, first of all, power to be witness for Him and to transform the world into the Kingdom of God. Many individuals, of course, exert wonderful influence, but we must confess that the Church is not transforming the world into the Kingdom of God.

"We must give that kind of service which can only be accomplished by sacrifice. The Son of Man came not to be ministered unto, but to minister—to give His life as a ransom for many. These many include those people who seem most helpless. Christ said His purpose was to give His life for those who repudiated Him, those who were indifferent to Him. Our part in saving the world involves giving to the utmost.

"The Church is the Body of Christ, and Christ on earth gave His Body as a sacrifice. We are all willing to give ourselves to a certain point; Christ gave Himself without limit. If we are to accomplish anything, we must offer service which includes qualities approximating Christ's qualities, and in quantity, knowing no limit. The reason certain causes in the world are triumphing is because behind such movements bodies of people are willing to do anything, sacrifice themselves far more than we, as Christians, are willing to do."

IN MEMORIAM

Just as we go to press news has been received of the death of the Right Rev. Walter Burd, D.C.M., D.D., late Bishop of Saskatchewan, and Rev. Canon Robert B. McElheran, M.A., D.D., Principal of Wycliffe College.

We bless thy holy Name for thy servants departed this life in thy faith and fear.

Some Developments in the Matter of Religious Education in the Public Schools of Ontario

For many years efforts of various kinds have been made to provide more adequate facilities for the giving of Religious Instruction in the Public Schools in this Province, and it may be well just to survey the situation, to see what progress, if any, has been made.

For convenience, we may look at the situation from two angles.

1. From the standpoint of the regulations, as they affect the teaching staffs of our schools.

Very little change has been made in the regulations governing religious exercises, so far as they affect the teaching staffs.

The provision regarding the daily reading of the Bible was changed, so as to allow for the introduction of a better choice of readings. The old regulations provided that the reading by the teacher must be taken from (a) the Book of Selections adopted by the Department for that purpose, or (b) from the Bible, or, (c) from the list of the Selected Scripture Readings of the International Sunday School Association.

The new regulation added a fourth source, namely, "any other list approved by the Minister, as the Board, by resolution, may direct."

It was on the strength of this change that the Minister of Education, in 1930, approved the Graded Bible Readings, prepared by an Inter-Church Committee under the Chairmanship of the late Archbishop Williams, a series of readings in three volumes, arranged according to the interests, needs, and capacities of different age groups.

While no further actual change in the general regulations has been made, so far as they affect the teachers' work, a very important change may be noted in the instructions issued to teachers in connection with the new programme of study for Public and Separate Schools. These instructions provide definitely that, in addition to the reading of the Bible, and the memorization of certain Bible passages, etc., the teacher is to make provision for the following:

- (a) The reverent singing of simple hymns.
- (b) The joining in an act of corporate worship.
- (c) The telling to the children of Bible stories, especially the Parables of Our Lord, and the great human stories of the Old Testament, so that they may become "the familiar possession of the child".

2. From the standpoint of the regulations as they affect the Church and its leaders.

Here, no change in the regulations has occurred, but there has been a willingness, on the part of the Minister and most of the Boards of Education which have been approached, with the full co-operation of the principals and teaching staffs, to work with the representatives of the Church in the securing of a suitable time for the giving of such religious teaching as the Church may desire to give, in harmony with existing regulations.

As an illustration of this, we may point to the fact that, with the consent of the Minister of

Education, any local Board of Education may direct that the regular school classes shall begin at nine-thirty, instead of at nine o'clock, and the period from 9 to 9.25 be used for religious instruction, given by the Church's representatives. In our judgment this is by far the most satisfactory period. In some cases, the period chosen is the last-half hour of the school day.

So long as there are five hours of study, inclusive of the two recess periods, and so long as the school does not close later than four p.m., the above arrangement can be carried through.

This has made it possible for religious teaching to be done co-operatively in a number of places, at a period much more satisfactory than at the close of a day's session.

With a view to helping those who are doing work of this kind, in about two hundred places in this Province, there was prepared, and issued, a syllabus of study in three grades, based largely upon the Graded Bible Readings.

There is one other direction in which encouraging progress has been made, namely, in the amount of religious material put into the School Readers.

An analysis made of the situation showed that in all the Forms above the Primary group a large amount of religious material has been included.

While the work in the Normal Schools of the Province is under the direction and control of the individual Church authorities, all work largely along similar lines. According to the regulations, a Religious Knowledge Course must be taken by all students. This course is provided by the Churches on a denominational basis, each Communion taking its own teachers-in-training, under its own leader. A period of approximately 35 or 40 minutes is set apart each week for this work, and in all seven Normal Schools of the Province courses are given. The courses are largely Biblical Courses.

An earnest effort has been made recently to get those who give this instruction to relate their work, as closely as possible, to the suggestions made in the new Programme of Studies, stressing the importance of giving these teachers-in-training a vision of their task, as being a much bigger thing than teaching subjects—that theirs is the task of helping to mould the characters of those who will, some day, occupy positions of leadership in this land—and that the character of the teacher, his philosophy of life, as well as his teaching ability, count very largely in this work.



The Women's Guild of St. Stephen's, Kazubazua, have changed themselves into a branch of the Woman's Auxiliary; they will continue to support the parish, but will also extend their outlook and interest to the work of Christ all over the world.

Diocese of Saskatoon

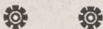
Two successful camp conferences were held this year under the auspices of the Diocesan Council of the A.Y.P.A., one for the eastern part of the diocese at Watrous and the other for the west and north at Meota. Watrous is the home of the new C.B.C. Broadcasting Station and those attending the camp had the privilege of a tour of inspection. Meota is situated on Jackfish Lake and has been for many years a summer resort.

Parish camps for boys and girls were held this summer by the Rector of St. George's, Battleford: Rev. Roy Manwaring. The middle Sunday of camp was visitors' day. Services were cancelled at all country points and a parish open air Service held. This was attended by about one hundred and fifty people and was held on the beach at Eight Mile Lake below the cottage which was the camp headquarters. In addition to normal camp activities of swimming, sports and games, lessons were given each day on the life of our Lord. A course was given during the girls' camp by Mr. D. Read on the Lord's Prayer. Hymns and choruses were learned. Missionary stories formed part of the nightly camp fire programmes. Each child took away an album containing stamps illustrative of the lessons. In a scattered parish where sustained teaching is difficult it was gratifying to be able to get in a course of lessons and to experience the very real response made to those lessons. It was felt that the camp was very worth while. The camp was financed by a one dollar fee augmented by supplies consisting of two pounds of butter, two dozen eggs, three loaves of bread and a tin of cookies. There was a small balance after meeting all expenses and three children whose parents are on relief were guests of the camp.

There is a very real place for such camps in the programme of most parishes, at least in the west. Useful information is contained in the pamphlet "Church Camps for Boys" issued free by the G.B.R.E. The Rector of St. George's, Battleford, will be glad to supplement this from his experience with this year's camp and will be pleased to answer any enquiries.

All friends of Emmanuel College, Saskatoon, are looking forward eagerly to the diamond jubilee celebrations to be held in September.

The Primate will preach at St. John's Cathedral on Sunday, September 17th. Lectures will be given by Dr. C. C. Richardson of New York, who is Assistant Professor of Church History in Union Theological College and a graduate of Emmanuel.



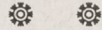
DIAMOND JUBILEE

In September this year Emmanuel College, Saskatoon, celebrates its diamond jubilee, and plans are being made to observe the anniversary in a worthy manner. The college has, during the sixty years of its existence, given more than 200 graduates to the work of the ministry in Western Canada.

A REMARKABLE FAMILY

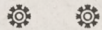
The family of the late Right Rev. B. D. Tucker consists of nine sons. Two are bishops, the Right Rev. H. St. George Tucker, Bishop of Virginia and Presiding Bishop of the Protestant Episcopal Church, and the Right Rev. B. D. Tucker Jr., Bishop of Ohio. Two are parsons, the Rev. H. Tucker of Suffolk and the Rev. F. B. Tucker of Washington, D.C. Two are in China: Dr. E. Tucker, Professor of St. John's University, Shanghai, and Dr. A. Tucker, St. Luke's Hospital, Shanghai. The other three sons are laymen.

Readers please send us some Canadian records. How near can we come to the above?



AS OTHERS SEE US

Many of the readers of the literature published by the Editorial and Supplies' Departments for the Church in Canada will be interested in a letter which has just come to the editor. This is a request for permission to translate stories from *The Child's Own*, *The Institute Leaflet* and *The Young Soldier* for *The Sweet Dytyn* (*The Child's World*), a Ukrainian monthly, published at Lveev in Polish Ukraine. The Church Messenger congratulates the other members of the family and is happy to hear that the influence of our Canadian publications is continuing to spread.



ON THE MAKING OF WILLS

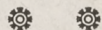
By the Rev. Donald Brookman, D.D.,
Rector, Trinity Church, San Francisco

In the Prayer Book are not a few pieces of advice based on good common sense. One of them, on page 320, is as old as the first Prayer Book of King Edward VI, in 1549. It tells the minister "to advise the People, whilst they are in health"—about making wills, of all subjects!

I do as I am told. Make them, good People, and soon. You may save those whom you love a world of trouble. Make sure that you have a good meal, in jolly company, before deciding who shall be benefited and who passed by. Do not be small and mean, trying to get even with some one. Do not make a will that the courts will annul as outrageous. Let it be one that the court of heaven will approve as wise and kind.

Included in the advice is the detail that, when able, a man shall "leave Bequests for religious and charitable uses." A fine practice, do not ignore it. It helps to keep alive all manner of projects that aim to keep human life sweet and strong, and to hasten the coming of the Kingdom of God on earth.

—*Episcopal Church Evangelist.*



Fifty years ago Britain had an average of 32 births a year per thousand of population. Last year the rate had declined to 15 births. The birth rate in Canada is 20 per thousand of the population.

Women's Work in Western Canada

TEN YEARS OF SERVICE BY THE BISHOP'S MESSENGERS IN BRANDON DIOCESE

Ten years ago the title, "Bishop's Messenger", was almost unknown in the Canadian Church. Today in many parts of the West hundreds of families thank God for the inspiration and help given them by devoted women commissioned by several of our Bishops for evangelistic and educational work in rural districts.

The Bishop of Brandon and Miss Fowler, O.B.E., deserve the thanks of the Canadian

distribution among needy settlers. There are also a comfortable living room with an open fire (one end being used for meals), a kitchen, bathroom, bed-sitting rooms for five Messengers, a large guest room and a small "Samaritan" room. To the latter come women waiting to enter hospital, or needing a change from the difficulties of pioneer farming, or whose children are having operations. In the garage is found the motor which carries the Messengers over all sorts and conditions of roads.

The work developed very quickly and there are now thirteen Messengers and five other people helping them. Besides St. Faith's at Swan River, there are now five outpost missions. One at Birch River, twenty-two miles north, where a fine church was built in 1936 and the cottage was altered and enlarged for the two Messengers, one large room being kept for meetings and other activities. Two are north of The Pas on the Hudson Bay line to Churchill at Cormorant Lake and Wabowden. At each of these places a beautiful little church has been built with a four-roomed cottage nearby for the two Messengers. At Cormorant there is also a fine parish hall which is the centre of the social life of this fishing community. The other two are in the adjoining Dioceses of Qu'Appelle at Pelly and at Rupert's Land at Eriksdale, where the work is carried on in connection with St. Faith's on the same lines.

At all these places the Messengers run various organizations for the women and young people, such as the W.A., the Mothers' Union, Fellowships, Guides, Brownies, Cubs, etc., besides doing much social service work. In the summer a camp is held near Swan River, especially for girls from lonely farms who are given religious instruction

(Continued on page 17)



Bishop of Brandon and Messengers.

Church for pioneering in this particular type of work. After taking a course of training in religious education at St. Christopher's College, Blackheath, England, Miss Fowler, an English lady of independent means, volunteered her services for work among isolated settlers. The Bishop sent her to the Town of Swan River (about 150 miles north of Brandon near the Saskatchewan border), as a centre from which the work could radiate to the more or less scattered farms on the side roads.

Arriving on June 22nd, 1928, she and a young companion camped out during the summer, motoring throughout the district in order to know the problems and resources at first hand. That winter they lived in a rented cottage and plans were made for building a central home for the Messengers (on the outskirts of the town), to be known as St. Faith's. The Messengers were to be responsible to the Bishop for holding Services, Sunday Schools, Confirmation Classes, and visiting in the outlying districts where, for lack of men and means, the Church could not otherwise keep in touch with the people. Most of the Messengers have been trained at St. Christopher's, but all have a period of probation while doing the regular work before being admitted as Messengers by the Bishop. All the work is under the personal supervision of the Bishop and the Priest he appoints to visit each point regularly and to administer the Sacraments.

St. Faith's contains a beautiful little chapel where daily Services are held, an office for secretarial work and a bale room where supplies from England and Eastern Canada are sorted for



Miss Fowler and her band of Messengers at St. Faith's, Swan River.

One Hundred Years Ago

Quebec Ordinations: On Sunday, 28th July, Mr. J. Torrance, of Quebec, a former theological student of U.C. and Mr. Parsons James Manning, a theological student from England, were ordained deacons in the Cathedral of Quebec by the Bishop of Montreal. Mr. Torrance remains in Quebec, assisting in the duties of St. Paul's, the Mariners' Chapel. Mr. Manning is appointed 2nd Travelling Missionary in Montreal District.

Mr. R. Lonsdell of Trinity College, Dublin, was ordained deacon in the Cathedral at Quebec by the Bishop of Montreal, 8th September, 1839 (The Church).

Montreal: The Report of the Temporal and Pastoral Aid Society of Christ Church, Montreal, was published 1839 and shows that there is only one church in the Parish of Christ Church in which there are 5,000 members of the Church of England. Pew rents are very high. Poor mechanics, who do not like to accept seats on the free benches for the poor in the aisles, are either deprived of Church ordinances or seek them elsewhere where they are more on a level with their fellow-worshippers (The Church, October 1839).

Ottawa, Church Plate and Organ: Major and Mrs. Bolton R.E., presented a Flagon, a Cup with two Salvers, and a Christening Vase, made of silver, by Savory of London, to Christ Church, Bytown, the occasion of the opening of the new Organ placed by Mr. Samuel R. Warren, Organ Builder of Montreal (The Church, Oct. 5th, 1839).

Packenham and Fitzroy Harbour, U.C.: The Rev. E. Morris to Bishop G. J. Mountain, dated Packenham, 9th August 1839. My Lord, I hasten to inform your Lordship of the meeting at Brockville on the 4th instant and of my travelling mission. The clergy of Bathurst and Johnston Districts offered me fifty pounds to visit the townships of Sherbrooke, Dalhousie, Packenham, Fitzroy, Torbolton, Long Island, Bellamy, Augusta, N. Gower, Merrickville, Wolfe and Yonge.

I have confined my duties since leaving Bytown to Fitzroy, Torbolton, Packenham and Horton. On Sundays Services are held at Packenham at 11.30 and at Fitzroy Harbour at 3.00. Since my arrival a new church measuring 48 x 32 is in building which will be completed in a few months. A site has been given me at the Chats or Fitzroy Harbour where I trust to see a church erected by next Spring (Stewart Missions, Quebec Diocesan Archives B27).

Marsh, U.C.: Rev. W. S. Harper, Bessborough, Marsh, U.C., to the Bishop of Montreal, asking aid for the parsonage and church from the S.P.C.K. September 9th, 1839 (Strachan Papers).

Chippewa, U.C.: On Thursday, 12th Sept., 1839, the church at Chippewa was destroyed by fire—no doubt the act of American incendiaries, engaged in the cause of sympathy, judging from traces left by individuals engaged in this sacrilegious affair. Mr. Hepburn has offered the gratuitous use of his wheat store until another

church is built. This offer was accepted. Mr. Jas. Slater rushed into the church and saved the books (The Church).

Caradoc, U.C.: Rev. Richard Flood, Caradoc, to the Bishop of Montreal. Asks that he may have the help of Mr. Livingstone as a catechist for work in his extensive parish, Delaware, the Longwoods in Caradoc and at Lower Monseetown (?). "Those self-constituted ministers, John Westley's followers, I am informed, have lately commenced to itinerate in that section of the country." Hopes to have better lodgings soon. Has secured some Indian relics "among which is an idol." October 1st, 1839.

Sault Ste. Marie: Letter, Rev. Frederick A. O'Meara, Sault Ste. Marie, sending a journal of his activities as missionary among the Indians, June 19th-September 29th, 1839 (Strachan Papers).

U.C. Church Agencies: The map of U.C. specifying stations occupied by missionaries of the Church of England and printed as an appendix to the 2nd Report of the U.C. Clergy Society, 1839, shows that the following eight various agencies were supporting clergymen in U.C.: the S.P.G.; the U.C. Territorial Revenue and Clergy Reserves; Private Benevolence supplying funds to the Bishops; the Rev. W. Waddilove's U.C. Travelling Mission Fund, commonly known as the Stewart Missions; the U.C. Clergy Society; the Government's Military Chest allowances for Chaplains to the Forces; the New England Company; the Toronto Society for Converting Indians. Clergymen sent out and paid by the first five agencies were generally aided by their respective congregations. The total number of missionaries shown on the map is 65 of which 40 were sent out by the S.P.G. (Public Archives of Canada).

In **Western District** the S.P.G. supported missionaries at Sandwich, Amherstburg and Warwick; at Chatham one was supported by Government Revenue; and at Colchester by private benevolence.

In **London District** the S.P.G. supported missionaries at London, Caradoc, Adelaide, St. Thomas; and at Goderich one was supported by private benevolence.

In **Brock** the clergyman at Woodstock was supported by Government Revenue and at Oxford by private benevolence.

In **Talbot** the clergyman at Woodhouse was supported by the S.P.G. and at Windham by Mr. Waddilove.

In **Niagara** the clergyman on the Grand River in York was supported by the U.C. Clergy Society and at Stamford, Niagara, Welland (and Grimsby) and Fort Erie by the S.P.G.

In the **Gore District** the clergyman at Hamilton was supported by Government revenue; at Barton, Dundas, Guelph, Trafalgar by S.P.G.; at Wellington Square in Nelson (Burlington) by Mr. Waddilove; on the Grand River and at Brantford by the New England Company; at Esquessing and at a station between Ancaster and Brantford by private benevolence; at Paris on Grand River by the U.C. Clergy Society.

In the **Simcoe District**, a clergyman was supported at Medonte by private benevolence and church built at Penetanguishene but without resident priest.

In the **Home District**, clergymen at Etobicoke, York Mills, and Thornhill were supported by the S.P.G.; the clergymen at Toronto and up the Humber were supported by Government Revenue; at Tecumseh and Gwillimbury by the U.C. Clergy Society. There were five churches built but without resident priests at Barrie, Shanty Bay, Whitby and in Scarborough.

The Districts **East of Toronto**: in the **Newcastle district** there were missionaries supported by the S.P.G. at Port Hope, Cobourg, Otonabee, the Carrying-Place, and one at Clarke, and one at Darlington provided by private benevolence.

In the **Midland District** there were clergymen supported by the S.P.G. at Kingston, Bath, Adolphustown, Hallowell, Belleville, and at Kingston one supported by Government Revenues.

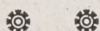
In the **Johnston District** there were clergymen at Yonge, at Brockville, Prescott and Oxford supported by S.P.G.

In the **Bathurst District** there were clergymen at March, Richmond, Franktown, and Perth supported by the S.P.G.

In the **Eastern District** there were clergymen at Williamsburgh, Osnaburgh and Cornwall, supported by the S.P.G.

(Note: This map, published in England, though not an exact one nor brought up to date, is none the less one of the few, if not the only one, attempting to give a complete list of U.C. cures and a unified picture of missionary work in U.C. The diversity of the organizations paying stipends in whole or in part to the resident priests of U.C. made it difficult for Bishop Mountain to exercise control over this part of his diocese and led him to advocate the amalgamation of certain missionary societies. In the following years it led him and his brother of Toronto to attempt to develop local support for the Church's work by means of diocesan Church societies.)

U.C. Clergy Society: The Bishop of Montreal to the Rev. Septimus Ramsay, Sec'y., London (per the ship Sir W. Scott), dated Marchmont near Quebec, 3rd October, 1839, acknowledging the kindness of the Society towards him. I have had occasion to state to the Earl of Gallo-way, President of the Society, my sense of the value of its labours . . . I anticipated a junction of the Society with the Society P.G. as a branch for the extension of the Gospel in W. Canada to which I looked forward with much satisfaction . . . I can render such testimony to the benefits derived from the Society as make me desire their continuance and enlargement. I am happy to learn that the Bishop of Toronto has assumed the same place in the Society which I have occupied . . . I am, Rev. Sir, your faithful and obedient, humble servant, G. J. Mountain (S.P.G. Letters).



CHILDREN'S DAY

The Primate has sent out a letter to the clergy asking for a thorough observance of Children's Day.

WOMEN'S WORK IN WESTERN CANADA

(Continued from page 15)

as well as training for their Girl Guide badges, and a happy and healthy holiday. The Sunday School by Post for the Diocese of Brandon is run from St. Faith's, nine grades of Lessons being sent out monthly to over three thousand children.

This work is supported by the personal contributions of some of the Bishop's Messengers,



Bishop of Brandon visits St. Faith's Mission.

by grants from the S.P.G., the M.U. and the Fellowship of the Maple Leaf in England, with small grants from the Diocese of Brandon and the Dominion Board of the W.A., and by the members of the guild of St. Faith's. The latter is a fellowship of those interested in the work of the Bishop's Messengers, who are asked to pray for the work and contribute as they are able, the membership fee being one dollar a year. In some cases W.A. branches and other Church groups have joined as "corporate" members. A quarterly letter about the work is sent to each member with a short intercession and thanksgiving paper. Further information may be obtained from St. Faith's Guild, Swan River, Manitoba.

As several Canadians have been or are being trained in England and Canada for this work, it is hoped that the women of the Canadian Church will learn more about it and similar work in other parts of the West and will give more generously to their support.

—VERA MARTIN.



The United Church in Canada has brought out a new fortnightly paper of 32 pages. The objective in the way of circulation is to have 100,000 subscribers by the end of 1939. The statement is made editorially that the success of the paper depends almost entirely on the support given by the ministers in their parishes. That is true also in the case of Church Messenger.



Thirty-six Churches from 19 nations of the world have officially joined the World Council of Churches, according to latest reports from Geneva, headquarters of the Council.

IT SOUNDS LIKE TODAY

One hundred years ago Daniel Webster addressed the United States Senate, and made statements that appear particularly applicable at this present time.

"There are persons who constantly clamour.

"They complain of oppression, speculation and pernicious influence of accumulated wealth.

"They cry out loudly against all banks and corporations and all means by which small capitalists become united in order to produce important and beneficial results.

"They carry on mad hostility against all established institutions.

"They would choke the fountain of industry and dry all streams.

"In a country of unbounded liberty, they clamour against oppression.

"In a country of perfect equality, they would move heaven and earth against privilege and monopoly.

"In a country where property is more evenly divided than anywhere else, they rend the air shouting agrarian doctrines.

"In a country where wages of labour are high beyond parallel, they would teach the labourer he is but an oppressed slave.

"Sir, what can such men want? What do they mean? They want nothing, sir, but to enjoy the fruits of another man's labour.

"They can mean nothing but disturbance and disorder, diffusion of corrupt principles and the destruction of the moral sentiments and moral habits of society."



HOW ONE RECTOR DID THE JOB

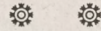
Here is a letter from a rector in the Southwest who, not wanting to be accused of being a Horn-Blower, asks that his name and that of the parish be withheld.

"Being a convert from one of the zealous denominations, I was somewhat troubled at first by the slow-moving machinery of the Church. Neither the people nor the clergy seemed to be concerned to any great extent about getting new communicants. As I studied the situation I became convinced that one cause of slow growth was the scarcity of opportunity for people to learn of the Church and be confirmed.

"The Parish of which I am now rector is about 65 years old. Looking back over the years, I saw that the average number of people confirmed each year was about eight or ten. I ran across a report 25 years old, and saw that the number of active communicants in 1913 was exactly the same as I turned in in 1938, namely 138. In other words in 25 years the additions had merely replaced those who had died, lapsed or moved away. Something is amiss when in the course of a quarter of a century a parish has not grown.

"This year I conceived the idea of enlisting the members of the congregation in helping me get more than one confirmation class together per annum. We have had three, one of seven, the second of ten, and the third of ten, a total of 27 new communicants, everyone of whom had been in a confirmation class and instructed. This number of 27 represents the largest num-

ber of new communicants in any one year since the establishment of the parish. I, as the rector, could not have possibly come in contact with 27 new people, but leading the people in this endeavour to contact their friends who were either unaffiliated or inactive turned the trick. The answer seems to me to be then, the members of the congregation working with their rector to present several confirmation classes every year."



Maritime Notes

The year 1789 saw the beginning of the work which culminated in the establishment of one of Fredericton's oldest churches—Trinity Church at Kingston. The occasion of the 150th anniversary was marked by a week of Services with historical addresses, attended by both clerical and lay members of the Scovil family from whose ancestors came the first three rectors of the parish.

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NEW BOOKS

Whose I am and Whom I Serve

By D. T. Nyles, the author of that very good book "Sir, We Would See Jesus". In this little book is the "old, old story" in fresh, novel, thought-provoking form which brings with it increase of insight.

Mr. Nyles is Evangelist Secretary of the World's Alliance of Y.M.C.A.'s, and was a very outstanding delegate at the Madras Conference. Price 50c.

The Gospel in the World

A Re-statement of Missionary Principles by Godfrey E. Phillips, Professor of Missions, Selly Oak Colleges, Birmingham. The author, who has had practical missionary experience, deals with all relevant questions of faith and theology; with the relation of the Christian Message to that of other religious groups; and with the principles governing missionary activity today, not forgetting educational, medical and social work. Price \$1.40

Comrades Round the World

Christian Youth in Action by S. Franklin Mack, a leader in the Christian Youth Movement, has attended the Madras meeting and travelled round the world within the past year. He introduces to senior high school readers their Christian comrades of many countries—what they are thinking, doing and hoping—through the medium of vivid story material. This book makes real to youth the most recent developments in mission thought and action. Good supplementary material for young people's study groups. Price 60c.

LITERATURE DEPARTMENT

M. S. C. C.

604 Jarvis Street

Toronto, Ont.

sufficient ground for every Christian to do some heart-searching. It is at times claimed that the cause of war are twofold: one—economic and, two—Nationalism. When we analyze this statement, we see it to be, first—selfishness, second—pride and arrogance, hence the threat of war constitutes a direct challenge to the Church. Wars do not begin in the Chancelleries of the World but in the hearts of men and women. Economic maladjustment, intense nationalism, is but the commuted expression of individual selfishness, pride and arrogance. Each of us play our part in creating wars by our selfishness and pride.

Do we desire peace? How indifferent am I to the need of others? Does pride rule my heart? Answer the one and you answer the other. "Seek Peace and Ensurue It," is an injunction we all must heed.

Parochial Organizations. The W.A. will meet for fall meetings on Sept. 6th. Sunday Schools will open with a Flower Service on Sunday, Sept. 10th. Parochial organizations will all meet during the week following Sunday, Sept. 10th. Let us all get together from the first and make a real contribution to the life of the parish.

Removals from the Parish. During the past year we have suffered greatly through removals from the parish of members, who by their attendance and support have proved themselves invaluable to us. Now we have to record the removal of Mr. and Mrs. Hooten and family and also Mrs. Wilders. Both Mrs. Hooten and Mrs. Wilders, who have ever been ready to give of their support in every way to the Church will be greatly missed. That they will find a happy spiritual home in the parishes to which they have gone, is our sincere wish. It is hoped that these several losses will make us all realize how each and every one must pull together and give of their best for the good of the Church.

ST. STEPHEN'S

THE REV. J. C. MATTHEWS

Sunday Services: 8.00 a.m., 11.00 a.m., 7.30 p.m.

Weekday Services: Monday, Wednesday, Thursday, Saturday. Holy Communion at 7.30 a.m.

August being a holiday month there is nothing very much in the way of news. I am very grateful to the Rev. A. Love for taking my duty while I have been away on holiday. Many thanks also are due to Mr. H. Dodd for presiding at the organ during July and August.

The weather has been perfect and I have had no worry about the parish, knowing that the officers of the church would see that all went well.

Camp At Lake Mere—15th St. Stephen's Troop Scouts

The 15th St. Stephen's Troop left for camp at Lake Mere, 10 miles from Stony Plain, on 25th July, a happy expectant crew—14 boys and Mr. McCullough, their scoutmaster, in a truck, and four boys on bicycles.

On arrival the three patrols—Wolves, Beavers and Owls—immediately picked campsites, while the scoutmaster and troop leader Norris cleared ground on the hillside and pitched headquarter's and the canteen tents.

The weather was terrifically hot, and the lake invitingly cool, after the afternoon's hard work. The majority of the boys had never camped before and they had to learn the many lessons which are necessary in a scout camp. The only time that the boys wore anything except bathing trunks was at

flag break and insecting in the mornings when we wore full uniform. Each patrol built an altar, fire-place, and the Wolves baked brick and made an oven in which we cooked our meals. Our tenderfoots passed all their tests and went right ahead with tests for their second class badges—fire-lighting, Kim's game, points of the compass and signalling—the latter we took regular morning instruction. Only a few boys were able to swim when we went out, all but two who came the last week could swim when we went home.

We had a "freak" day over at Bachus Lake and another hike to the same lake, where we made a big campfire, ate our lunch and spent a happy evening fishing. Three boys qualified for their campers' badge, six more for their first class overnight hike. We had a nature study hike and a splendid sports' day, when the Beavers won the honors by one point from the Wolves. We did First Aid Work and were given instruction in Life Saving by Mr. Sharplin from Stony Plain.

The newly formed troop from Stony Plain came out by car and truck one Friday and were shown around the camp and then played us at softball—the victory to us, 11-10, and later as dusk settled, joined around a huge council fire where we sang the old songs and the new, followed by cocoa donated by Mr. Sharplin, their scoutmaster.

The weather was perfect the whole twenty-one days. We had many visitors and the second Sunday Mr. Green, of St. Stephen's, kindly brought all parents who were able to come, to spend the day with us and three more scouts to join our camp.

There were practically no casualties—a few sunburned backs, a scratch or two, a bumped head and a slight sunstroke. Kind people at the lake where we bought our milk and hired our boat, kind friends who donated us some groceries to make our camp fees lighter, and a tent rented for us by Mr. Powell, Principal of MacCaulay School.

So we came to our last day at camp—with many lessons learnt and many things to be grateful for. Impossible not to have learnt more fully the meaning of our ten scout laws; or been impressed by our morning and evening prayer at flag break and flag down. "May there be nothing in this day's work of which we shall be ashamed," and then at dusk with the beautiful lake lying a few feet behind our "horseshoe" of happy, tired boys, with only occasional splash of a muskrat as he dived into the water, to disturb our prayer. We prayed: "bring us to our resting place, weary and content, and undishonoured, and grant us in the end the gift of sleep." Assuredly we know that our camp had been worthwhile.

15th St. Stephen's Troop now numbers 42 boys. We went out to camp at a fee of \$4.00 per boy. Although several of the boys were not able to pay this. To augment this we had about \$15.00 worth of groceries donated us.

ST. PAUL'S, JASPER PLACE

THE REV. G. SCHULTZ

Thanks to the generosity of a donor who prefers to remain anonymous St. Paul's now has a new pulpit. This adds greatly to the appearance of the interior of the church.

The rectory is now nearing completion. The work of building has all been done on a voluntary basis by members of the parish to whom many thanks are due.

All organizations expect to resume activities at the beginning of September.

Sunday School will re-open on September 3rd, at the usual hour of 9.45 a.m. It is hoped that all former pupils and many new ones will be in attendance.

Choir practice will be held on Thursday evening, Sept. 7th. It is hoped all members will turn out as it is the intention to begin preparation for the Harvest Festival which will be held this year on Sept. 24th.

Baptisms: May 28th, 1939, William Henry Johnson, Colin Douglas Dennie, James Andrew Clauson Anderson.

Marriages: June 1st, 1939, Catherinus Visser to Lydia Phillipine Goebel. July 25th, 1939, Bentley McFadyen Jeandron to Winnified Drew.

Rural Deanery of Pembina

ONOWAY

During the last two months, camps for mothers, boys and girls have been enjoyed. The Junior girls, the Senior and Junior boys camped at Kapasiwin, the mothers at Whitewood and the Senior girls had the joy of 10 days in Jasper. An account of this camp is given, written by one of the fortunate campers.

The days at camp began and ended with prayer. A short service and religious instruction being part of each morning's programme. At Kapasiwin there was the advantage and joy of the chapel. The Rev. A. deV. Hunt celebrated Holy Communion on the morning he was able to be present at the camps. A tent, fitted as a chapel, helped to ensure the spiritual foundation of the Jasper camp. The Rev. C. Cuttall, the camp chaplain, celebrated Holy Communion daily.

Thanks are due to all who in any way helped towards the happiness and success of the camps.

The Jasper Camp. I have been home from the Jasper girls' camp for several weeks now, but my mind still wanders back to the delightful ten days I spent there. Our camp was ideally situated on the shore of Lake Edith, facing Mt. Edith Cavell which presented us with some lovely pictures of its snow-covered summit. The weather behaved beautifully all the time we were there and we took advantage of it by hiking. On one of our jaunts we went up to Maligne Canyon which impressed me very much with its rare beauty in the rock formation and waterfalls. On another of our hikes we climbed Mt. Signal and got the most delightful view of the mountain range and surrounding country. We also motored to Mt. Edith Cavell, a distance of eighteen miles and walked to the Angel Glacier. This was just one more beautiful sight. Really all the pretty places, delightful scenery and happy times we enjoyed is beyond my power to describe to you in the way I would like to, but I have many fond memories of the camp which I shall always cherish.

ST. MARY'S, JASPER

THE REV. CANON G. MCCOMAS

We were very glad to have in our choir on two occasions during July Miss Naneen Stephens, of Victoria, B.C. Gifted with a lovely soprano voice Miss Stephens sang two solos: "Angels Ever Bright and Fair," and "Let the Bright Seraphin"—both the work of Handel, in an altogether charming manner, feelingly accompanied by the organ,

played by Mr. J. B. Snape. We hope soon again to have the pleasure of listening to Miss Stephens.

Mrs. Jackman most kindly opened her home and garden for a tea, sponsored by the parish branch of the W.A., on August 16th, from 3 to 6 o'clock. The proceeds went towards our Diocesan pledge. A delightful feature of the afternoon was an exhibition of water colours from the brush of Miss B. A. Fry, the well-known artist, whose lovely work was greatly admired.

Sunday School will re-open on Sunday, Sept. 10th at 10.00 a.m., when we hope to see again all our teachers and scholars at work once more.

Holy Matrimony: August 21st, Clifford Henry and Mary Annie Pearl Piggott were married in St. Mary's Church.

ST. SAVIOUR'S MISSION, WABAMUN

THE REV. COLIN CUTTELL

The central mission church at Wabamun has enjoyed visits from members of the Summer School, the A.Y.P.A., and various camps on the lake shore. Naturally, we are not a little pleased when our visitors admire the church and its appointments. Rexboro and Duffield Churches also have had their quota of visitors and admirers this summer.

Speaking of the A.Y.P.A., the high-light for Wabamun was their invasion of the Parish Church for evensong on Sunday, August 16th, when the Rev. T. J. Matthews gave an address on "Christ the Hero," and two members of the Association read the lessons. While we are on the subject of Wabamun, we should record that our ball team played the Summer School on the 12th of July, but the Rev. "Bill" Elkin's pitching proved rather devastating. The Game showed a good spirit and there was some lively routing.

His Lordship the Bishop recently spent a night under the vicarage roof and talked at length about the various points of the Mission and their particular problems. The Celebrant at the Choral Eucharist on July 16th was the Vicar of Edson. Merbecke was sung. The preacher on this occasion was the Rev. H. T. Archbold of Duncan, B.C.

Six of our girls had a splendid holiday at the Senior Anglican Camp on Lake Edith, Jasper Park. The Mission Troop distinguished itself at the Alberta Jamboree at Sylvan Lake by winning the pennant in Sub-Camp No. 1. Sir Percy Everett, International Commissioner, complimented the boys on their kitchen and fire-place, built of flat rocks from the lake shore.

We were grateful to Mr. and Mrs. Sidney Bamber for entertaining both the Order of St. Clare and the Scouts recently. Mr. and Mrs. Alan Symes were splendid hosts to the children at their annual picnic at Whitewood Farm on August 27th. The programme concluded with a short service in St. Aidan's Church, which was filled to capacity.

Mrs. Norah Morris has been a convalescent guest at Whitewood Farm for some weeks now. Our prayers for her restoration to health have already been marvellously answered.

At St. Matthew's, Duffield, the Rev. George Mackey, Priest-in-charge of the Breton Mission, was the Celebrant on Sunday, July 16th. It is not too late to place on record a very delightful wedding which took place in the presence of an exceptionally large and reverent congregation on June 29th, when the church blessed the marriage of Edgar Hopkins to Margaret Gashnitz. Following the service an informal tea reception was held at the home of Mr. and Mrs. Roy Lent.

Ten members of one family were baptized on Monday, August 28th, at **Brightwood**, ages ranged from 34 years down to one year old. Catechizing and the singing of hymns to the accompaniment of a portable organ made this farm house service a memorable one.

Visits have been made during the last few days along the Southern Lakeshore, including **Highvale**, **Sundance**, **Seba** and the district north of **Entwistle**. There is much work to be done and all too little time to do it in. In early August the Mission Priest made a three-day trip along the Saskatchewan River boundary, visiting many families hitherto unreached by the ministrations of the Church. One farmer had not had his Communion for at least 15 years. Crossing the river at Genesee the missionary went as far as Breton and before heading north again reporting his trespassing to the Rev. George Mackey, who rewarded his colleague's honesty with a fine bachelor tea. The trip cost one whole car-spring but it was worth it.

EDSON AND ST. PAUL'S MISSION

Marriages—Robert Scott Brown and Margaret Ruth Monckton, both of MacKay, on July 24th.

Baptisms—In Edson, Richard Franklin Scoettler of McLeod Valley, on August 8th.

Burials—Mrs. Herbert of Shining Bank, on August 16th.

A Church Picnic was held at Hattonford on August 12th. The service there was conducted by the Rev. J. C. Matthews.

Arrangements have been concluded for the painting of the Parish Hall, and we hope that work on it will begin in September.

The annual Sunday School Picnic will be held in September; also, if the weather permits it, we hope then to have a garden party.

On the first two Sundays of August, during the absence of the Rev. John Low, the members of the United Church attended the Anglican Church at 11 a.m. This was very helpful, and the Church was well filled. Many people, away for the summer holidays, are beginning to return. Last Sunday morning, there were quite a number at the 8.30 service, and the Church was full at 11 a.m.

Members of the Parish will be sorry to hear that Josephine Forrest, who has been ailing for a long time, is very low in health at the present time. Our sympathy goes out to Mrs. Forrest and Mrs. Keen, with whom she is living.

Rural Deanery of Wetaskiwin

CAMROSE

THE REV. A. WALLIS

By the time you get this copy of the "Messenger" thoughts will be turning towards Church activities. There will be Sunday School; please send your young people, we love to have them.

And do let us be enthusiastic about our work for the Master. It matters very much, and life has a richer meaning when we have Him at the head of affairs.

"I have chosen you," said Christ. For what? surely not for the shallowness of a life without God, empty, futile. We have something in trust

which we can give to the world. "Diversities of gifts but the same Spirit"—the world needs them, and no one else can give them. "I have chosen you."

There are deep necessities in life. We cannot meet them in our own strength. Individuals have tried; nations have tried, and one has only to read the papers to see how obviously they have failed. A writer has said "Men will wrangle for religion: write for it; fight for it; die for it; anything but live for it," yet following its precepts life could become a glorious thing; balanced, sane, beautiful, with a great understanding.

We would thank Mr. Baker for taking the Services while our Rector was away. The congregations were small, so many people taking vacations, and we know that the Spiritual loss is ours.

SEDGEWICK MISSION

THE REV. J. BURROWS

The services on Sunday, August 13th, were conducted by the Rev. G. P. Gower, Rector of Christ Church, Edmonton, and former incumbent of the Mission. Morning Prayer at 11.00 was held in St. John's, Sedgewick. Evensong was conducted in All Saints', Lougheed at 3.00 p.m. and at St. George's, Killam, at 7.30. Good congregations were present at all points. Anglicans in this Mission are to be congratulated on their beautifully kept churches and the courageous way in which the church has been maintained in spite of extraordinary difficulties during the past few years.

Services will be resumed on September 3rd.

HOLY TRINITY, HUGHENDEN

THE REV. P. J. DISNEY

The W.A. have continued their usual work and meetings throughout the summer. The monthly meeting was held at the home of Mrs. Norfolk. The W.A. have had the large room in the Vicarage re-decorated. It is now very light and attractive. The ladies have been as indefatigable as ever, keeping the church and vicarage clean.

The vestry hold their quarterly meeting on Friday, September 1st.

In these troublous days, many people are feeling fearful and anxious at the catastrophe which threatens to overwhelm the world. Some may have recalled certain verses from Tennyson's "In Memoriam." I quote them, because they do seem to put the finger on those spiritual issues which underlie these present troubles, and to voice the only Hope of the World:

"Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

"Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

Surely the Church in our day is challenged, as never before, to ring in the Christ that is to be.

ST. MARK'S, HARDISTY

THE REV. P. J. DISNEY

The summer "slack season" is almost over, and soon the parish will be into the full swing of the regular activities. There was, as usual, a certain falling off in congregations during July and August, but this falling off was not as bad as it sometimes has been. With the return from holidays, we hope our congregations will come back to normal. It has been good to have a number of visitors in church lately. During recent Sundays, we have numbered in our congregations visitors from England, Winnipeg, To-field, Killam and elsewhere.

We are very grateful to those good people who have regularly throughout the summer provided flowers for the church. On several occasions people have remarked how beautiful the church has looked; and certainly, these gifts of flowers have helped to create that atmosphere of beauty with holiness in which God ought to be worshipped.

Another pleasing feature of our worship has been the heartiness with which people have joined in singing the hymns. There have been times when one has clearly felt that they were indeed lifting up their hearts unto the Lord.

During the school year a number of young people from out of town will be staying in Hardisty to attend High School. We are always glad to welcome them to attend our Young People's gatherings, and remind them that the door of the church is an open door through which they are invited to pass. Lately we have noticed several young people who are working in town among the congregation. We like to see them making themselves at home in the church. It is the House of God, which knows all as children and none as strangers.

LEDUC AND MILLET

THE REV. A. ELLIOTT

During the months of July and August church activities during the week days have been mostly suspended. It would seem too that more and more of our people look to the lakes for their summer Sunday recreation.

While it is good for us all to have holidays one cannot understand the attitude of those who give up all public worship in the summer. Our services in St. Paul's, Leduc and St. John's, Millet have gone on each Sunday and we are so pleased that the morning services at Leduc have been so well attended.

We are now looking for a steady improvement in St. John's, Millet, and with the coming of fall we shall all I hope turn our thoughts back to God, the source and giver of all good things. In one way and another we find that none of us leave God out.

Sunday School will be starting in both Leduc and Millet on 10th September and the times of Services will again be back to normal.

The strain of the past week of the news from Europe has had an effect on us all. We can and should in faith pray that God will so turn the hearts of peoples and nations, that we may be found again builders of His Kingdom. That millions of people should again seek to destroy one another and this beautiful world is unthinkable.

CAMROSE

In Memoriam

In the passing of Mr. F. W. Rowsell there has been removed from the present scene a faithful servant of the church and a good man. Mr. Rowsell has been connected with the work of the church in Camrose ever since the mission was started. The present little church is the work of his hands and stands as a sign of his faith. Mr. Rowsell was a native of Taunton, England, where he had already become well known through his association in the church and his prominence in civic affairs. Unassuming in manner he fulfilled his duties quietly and faithfully. A man with many interests his life was always well proportioned. To his practical outlook he added the buoyancy of spirit which comes from a deep faith in things spiritual.

Mr. Rowsell was a member of the first Synod of Edmonton twenty-five years ago when the Diocese was separated from the Calgary Diocese. Since that time he has quite frequently represented the parish at succeeding Synods. A man of earnest convictions he was above the party spirit and always "held fast."

Our deepest sympathy goes out to the family and to Mrs. Rowsell, now parted for a while from her husband after fifty-seven years of devoted companionship and home life. May God sustain her in the day of trouble with the knowledge of a happy reunion closer to His presence.

Burial—Mr. F. W. Rowsell on Monday, September 4th, aged 78 years.

"Men's souls pass on and taking wings in flight
Emerge from darkness and in God's pure light
Now find their place."

This month we have to think especially of Mrs. Wallis and her mother. Our sympathy is with them in their recent bereavement.

**Rural Deanery
of Wainwright**

HOLY TRINITY, TOFIELD

THE REV. T. W. TEAPE

The day of the **Annual W.A. Garden Party** held at the home of Mr. and Mrs. J. W. Robinson, on July 27th, though quite hot was ideal. Many attended to join in the games and enjoy the bountiful supper provided. Many enjoyed respite from the heat by resting in the shade of the trees. The W.A. wishes to thank all those who by their attendance or otherwise helped to make the event a success. Over \$42.00 was realized. The Senior W.A. paid \$36.25 Apportionment and contributed \$10.00 toward Stipend. Earlier in the month a Lindbrook lady (Mrs. McKenzie) sent in a donation of \$5.00. (Thank you.)

The **Annual Sunday School and Congregational Picnic** was held at Lakeview on Wednesday, August 2nd. Cars left the church around 1.30 p.m. Swimming and boating were chief attractions; softball was also enjoyed. The ladies prepared a good feast which was enjoyed by all.

The day closed with a sing-song. Our thanks are due to all who loaned cars and helped in any way to make the day a success.

This has been a month of farewell.

The Anglican Young People held a Party for Rev. T. W. Teape on August 3rd, at the J. W. Robinson home. Outdoor games were played, pie, coffee and ice cream served followed by a sing-song and other games. During the evening Don Edwards, president of the Young People's, presented Rev. Teape with a wool travelling rug, in appreciation of his help and in memory of the good times spent with him during his stay in Tofield. Rev. Teape expressed thanks and assured them he would always remember the happy times he had spent with them.

On August 5th the Choir and Young People met at the D. G. McCarthy home and presented Miss Cleo Wilson, who is leaving for Edmonton, with a manicure set as a token of appreciation of her help and interest while with them. Croquet was played out doors, also indoor games followed by lunch. During the evening the Choir also presented Rev. Teape with a shaving set. Presentations were made by Bob Haycock.

Holy Trinity Junior W.A. held a Surprise Party for Rev. Teape at the J. W. Robinson home on Tuesday afternoon, August 8th. A special song was sung in his honor, pictures taken, and outdoor games were enjoyed. Lunch was served outdoors during which a photograph album was presented by the Superintendent and Juniors.

Holy Trinity Congregation met at the D. G. McCarthy home on Tuesday evening to surprise Rev. Teape. Games were played, also a sing-song enjoyed, followed by luncheon. A lovely leather brief case was presented to Rev. Teape by D. G. McCarthy (People's Warden). Mr. J. W. Robinson (Minister's Warden) also said a few words. Rev. Teape replied fittingly. We have all enjoyed having Rev. Teape with us, and are only too sorry he is leaving us, but we wish him every success in England and will gladly welcome him back at any time it is possible for him to return.

A Social Afternoon was spent at the home of Mrs. Swinton on August 10th. The W.A. enjoyed the outdoors, also a delicious luncheon prepared by the hostess and her daughter. Thank you Rev. Teape and Mr. Bailey and Mr. Lancaster for providing cars.

Baptisms

At Tofield: Jean Adeline Murray, June 18th; Joan Edna Murray, June 18th.

At South Cooking Lake: Alexandra Frank Norman, Katherine Iris Norman, Maxwell Francis Norman, Norman Clifford Norman, Sylvia Florence Norman, Roselle Eve May Norman, August 8th.

ST. MARY'S, EDGERTON

R. F. GARDAM

We have had the pleasure of a visit from Canon Tackaberry during the past month in which he visited all the four points in our mission. A very busy day started out with an 8.00 a.m. service at Edgerton followed by services in Ribstone, Rosemayne and Heath. Many thanks are due to those who supplied the necessary transportation during the day.

The W.A. have held two meetings during the summer months in contrast to the usual practice of closing down for the months of July and August. The July meeting was held at Kelly's cottage at Clear Lake when the Auxiliary were the guests of Mrs. H. A. Kelly. The August meeting was held at the home of Mrs. Tranmer. It is the hope of the senior group that a Junior W.A. will be organized this fall. We also hope to see the A.Y.P.A. organized here in the near future.

This parish once again was represented at the last Kapasiwin Summer School after a lapse of a few years when Miss Eileen Pawsey, Miss Lois Kington, Miss Rena Stratton and Mr. R. F. Gardam, all of Edgerton, attended.

We are expecting a visit from the Rural Dean, Rev. J. Anderson of Viking, on September 10th. Services will be held in Heath, Rosemayne and Edgerton on that Sunday.

ST. THOMAS', WAINWRIGHT ST. MARGARET'S DISTRICT, BATTLE HEIGHTS, ST. MARY'S, IRMA

THE REV. R. BOAS

As some of the readers of this column will have already recognized, last month's news for these three missions, were listed under the same heading. This was done for this purpose: all three parishes are under the same leadership; they all use the same means with which to worship God—but distance has separated them. It is so easy to allow such circumstances as these to make that which is really one, divided into many parts. Towards such a need for unity it was felt that to have all the news incorporated under one heading, would mean that the readers in all parishes would not only read the news of their own parish, but also that of their sister missions.

Please note the heading upon which we have decided. We have called St. Margaret's Mission, Battle Heights, "a church district" because as yet, we have no church in which to worship! We use the Battle Heights School for our services.

As another means towards parish unity, a joint vestry meeting of all three missions was held on August 8th at the Battle Heights School. It was very well attended. No official business could be discussed. The possibilities of a quarterly joint vestry meeting was discussed. The matters with which such a gathering could deal took up much of our time. It was found that there were considerable details for which such a body of parish representatives could take responsibility.

One matter of parish importance that was decided upon, was a parish laymen's banquet, to be held at Wainwright sometime at the end of October. More news will follow as it develops.

The W.A.'s of the parish are also doing their part towards parish consolidation. Already the W.A. at Irma was the guest to the Battle Heights ladies, at the home of Mrs. Fletcher.

The Battle Heights ladies are planning a return visit of the Irma W.A. at the home of Miss E. Bacox, on the 13th of September. At this joint meeting the rector will introduce the W.A. Mission Study Book for the year.

We welcome into the "congregation of Christ's Flock," Brian Edward Orton, son of A. E. Orton of Irma and Louise Boas, daughter of the Rev. and Mrs. R. Boas. Canon M. W. Holdom, who was visiting in the parish of Wainwright, baptized Louise Boas.

CHURCH MESSENGER

There are a few changes to be noticed in the services throughout the parish. At Wainwright on the Sundays, when there is only the one service, a second will be added in the form of Holy Communion, at 9 a.m. And at Irma there will be a third service per month at 2.30 p.m., which will be the regular Communion Sunday. It is hoped that the same arrangements might be made at Battle Heights.

The Rural Deanery of Vermilion

CLANDONALD MISSION

THE REV. R. S. FAULKS

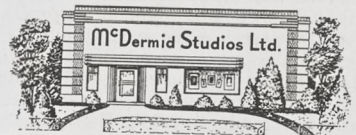
The Landonville W.A. had their summer visit and W.A. meeting at the home of Mrs. F. Allan of Dewberry. A very representative gathering and one which was enjoyed by all present. Services at Landonville have been well attended all summer and the presentation of Lantern Slides of a weekday evening have been appreciated by both old and young.

Irwinville W.A. met at the home of Mrs. Anderson in August. Presentation was made to

Miss Hodgson who is leaving for Edmonton to train as a nurse. Several visitors to the parish and its services have inspected the new church and all look forward to the day when it will be in readiness for worship.

Clandonald W.A. were entertained at the home of Mrs. Homer Campbell, together with ladies from other local Aids. Vestrymen met at the home of Mr. and Mrs. G. T. Chalmers. Many problems were discussed, particularly the several financial problems, but it was felt that little could be accomplished until after harvesting.

Recently the work involved at Christ Church, Tring, has been attached to this association of parishes. Three services have been held to date, with Lantern Slide instruction for the young. Attendance has been, men, women and children, 30, 50 and 35.



10024 - 101st STREET
Near the Journal ~ EDMONTON

Clergy List

Name	Address
Rt. Rev. A. E. Burgett, M.A., D.D., Bishop	9807 106th St.
Rev. Canon S. F. Tackaberry, M.A., B.D.	11717 93 St.

RURAL DEANERY OF EDMONTON:

All Saints'

Rev. Canon T. E. Rowe, D.D.	10523 99th Ave.
Rev. L. D. Batchelor	12208 103rd Ave.
Rev. C. B. Beck	10161 107th St.

Holy Trinity

Rev. Canon G. G. Reynolds, Rural Dean,	8319 101 St.
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Christ Church

Rev. G. P. Gower	12110 102nd Ave.
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St. Faith's

Rev. Canon C. F. A. Clough	11520 94th St.
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St. Stephen's

Rev. J. C. Matthews	9537 109th Ave.
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St. Peter's

Rev. P. A. Rickard	10744 111th St.
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St. Mary's

Rev. C. Storey	11209 68th St.
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St. Luke's and St. John's

Rev. W. H. Hatfield	9014 85th Ave.
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St. Mark's

Rev. P. A. Rickard	10744 111th St.
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St. Paul's

Rev. G. Schultz	Jasper Place
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Good Shepherd

Rev. C. Storey	11209 68th St.
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Rife

Rev. C. Clarke	Rife
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Fort Saskatchewan

Rev. G. Schultz (Special License)	
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Rev. W. Edmonds	11146 91st Ave.
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RURAL DEANERY OF VERMILION:

Rev. Canon W. Leversedge, Rural Dean, Vermilion.	
Rev. L. A. Bralant	Manville
Mr. F. Baker	Kitscoty.
Mr. A. E. Peterson	Frog Lake.
Rev. G. G. Austin	Vegreville.
Rev. R. S. Faulks	Clandonald.

RURAL DEANERY OF WETASKIWIN

Rev. A. Wallis	Camrose.
Rev. W. M. Nainby, Rural Dean	Ponoka.
Rev. A. Elliott	Leduc.
Rev. W. Elkin	Provost.
Rev. P. J. Disney	Hardisty.
Rev. J. R. Burrows	Sedgewick.
Rev. Geo. Mackey	Breton District

RURAL DEANERY OF PEMBINA:

Rev. Canon G. McComas	Jasper.
Rev. W. de V. A. Hunt, Rural Dean	Mayerthorpe.
Rev. N. Burgomaster	Westlock.
Rev. C. E. F. Wolff	Barhead.
Rev. T. J. Matthews	Edson.
Rev. Colin Cuttall	Wabamun.
Rev. N. J. Godkin	Cadomin.

RURAL DEANERY OF WAINWRIGHT:

Rev. J. L. Anderson, Rural Dean	Viking.
Rev. R. Boas	Wainwright.
Mr. R. Gardam	Edgerton.
Rev. T. W. Teape	Tofield.

Superannuated

Rev. A. Murphy	11011 88th Ave.
Rev. A. Love	Roslyn Court.